

BRAZIL

As a Mission Field.



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IN sailing from New York to Rio de Janeiro the ship's track lies eastward about one thousand miles, and then southward about thirty-six hundred miles. The greater part of this journey is through an ocean desert. It is very rarely that either ships, or sea fowl, or even flying fish are visible. A journey of about twenty days brings us to the harbor of Rio, the capital of the United States of South America.

After crossing the equator one observes that the Southern heavens are not so rich in constellations as the Northern. The Southern Cross is quite insignificant in comparison with the Great Dipper, which is still to be seen on the far northern horizon, turned bottom upwards.

A BRAZILIAN CITY.

The Bay of Rio is enclosed in a circuit of about eighty miles of coast line, along the edge of which, and running back in the gorges between the hills, are the lines of houses which make up the city. They are all of the Latin style of architecture, exactly like the houses we see in Lisbon or in Naples. They

are of stucco walls with tiled roofs, and painted in all the colors of the rainbow. Many of them are adorned with a profusion of sculptured and bas-relief ornaments. The business streets are narrow, mean, and ill-smelling, and the pity is that so little fire is used that there is little hope of a "Chicago" conflagration to clear them out and make room for something more modern. The principal one is called the "Ouvidor," on which no vehicles are allowed except at specified hours, and which, in the afternoons, is always crowded with pedestrians, many of them very stylishly attired, some going on business errands and some conversing in the most animated style on the morning's proceedings of the National Congress.

The business houses and residences are intermingled. The balcony windows, which are the universal feature of domestic architecture, are always full of women leaning on their elbows observing and being observed. This phenomenon appears everywhere in Brazil, not only in large cities, but also in small towns and even in farmhouses in the country.

There are many beautiful gardens in Rio of tropical flowers and foliage plants, palms and grasses and avenues of overarching bamboo. The municipality deserves credit for its efforts to beautify the city in this way. Almost every private residence that aspires to any degree of elegance is surrounded by a lovely flower garden.

By a cog-wheel railway we ascend the Cor-

covado Mountain, from the top of which is to be seen a panorama of mountains, bay, and city of indescribable beauty. The mountains rise precipitously in all manner of quaint shapes, many of them being needle pointed and others like a sugar loaf. These, with the crystal waters of the bay, the houses in their bright colors, the gardens in their tropical luxuriance of foliage, and, above all, the sky at sunset, with such brilliancy of such varied and ever changing hues, altogether make a scene to fill the soul of a painter with ecstasy and despair. Not all the cities of Brazil possess this wealth of natural advantages, but most of the larger cities on the coast present an attractive and picturesque appearance. The city of Sao Paulo has been built up since the development of the coffee industry and is much more modern and progressive in all respects than Rio de Janeiro. It has handsome stores, strong banks, comparatively wide and well-paved streets, and trolley cars managed by the same people who run the lines on Broadway, New York.

A well-to-do Brazilian is very particular as to what is on the inside of his yard enclosure, but is sublimely indifferent as to what is on the outside. The wealthiest man in Bahia has a palatial mansion in the midst of a lovely garden enclosed by a tall iron fence. He owns a large area of land contiguous to his dwelling, from the rental of which he derives his income. I noticed that this ground was covered with a large number of very small and very dirty hovels, evidently occu-

plied by very poor people. The plot of ground immediately adjoining his yard fence he had rented out for stock yards. The city of Bahia, however, is not to be taken as, in all respects, typical of Brazil. The great majority of its population are negroes, many of whose ancestors only two generations back were native Africans.

PHYSICAL GEOGRAPHY.

The Amazon River and other general features of the physical geography of Brazil are familiar and well known. One very remarkable feature of it was unknown to me and I have only seen it referred to in a book on Brazil written by Professor Louis Agassiz. It is that very nearly the whole surface of Brazil is covered by the same character of top soil. This soil is a dark red clay mingled with gravel. Professor Agassiz pronounced it to be a glacial drift—a sort of paste spread over the surface of the country when sometime back in the geological past a great glacier slid down from the sides of Andes into the Atlantic Ocean. The stratum has an average thickness of several feet, and, like all glacial drift soil, is fertile and productive. It produces an abundant food supply for the present population with the most superficial kind of cultivation. In Northern Brazil the elevation of the land near the eastern coast causes a precipitation of moisture before the ocean breeze travels far into the interior. In consequence of this, the country is subject to droughts, severe and long protracted, dur-

ing which the people are obliged to leave home and come toward the coast in search of food. With this exception, which perhaps does not include more than one-sixth of the total area of the country, the capacity of the land for supporting population must be much larger than that of the United States of North America. The cotton plant grows indefinitely without renewing until it becomes a tree, and for the first three years yields abundantly. The ravages of insects, however, have greatly interfered with the production of cotton. There are immense coffee plantations which formerly yielded very handsome profits. In recent years the imposition of foolish export duties has almost destroyed the profits of coffee raising. There is no finer quality of coffee than the best grade of well-seasoned Rio. The coffee which the Brazilians give you in their homes is as good as any that the traveler will find in France or Italy. The poor reputation of Rio coffee is due to the fact that so much of it has been used in this country in an unseasoned state. It is said that some of the famed Mocha coffee of Constantinople grows on Brazilian coffee plants. The small round grains which grow one in a pod are separated from the flat grains and sent to Aden, in Arabia, where they are put up in bags of Arabian cloth and shipped all over the world as Mocha coffee. The valleys produce abundantly of sugar cane and rice and beans and maudioca with almost no cultivation after the seeds are once planted. A large variety of

tropical bread fruits contribute to the food supply. The grass on the hills furnishes pasturage the year round for innumerable cattle.

The climate of Southern Brazil in the winter season is Edenic as far south as Sao Paulo. There is occasional frost enough to blacken tender leaves, but not enough to kill the greater part of the vegetation. Twenty-five out thirty days which I spent in the States of Sao Paulo and Minas Geras reminded me continually of George Herbert's lines :

“Sweet day, so cool, so calm, so bright ;
The bridal of the earth and sky.”

DEVELOPMENT OF THE COUNTRY.

Although the first European colonists came to Brazil about the same time that the Pilgrim fathers came to North America, the resources of that splendid country are as yet almost wholly undeveloped. Instead of the 80,000,000 people who inhabit the States of North America, the last census gave Brazil a population of less than 20,000,000. There are places where gold nuggets are found lying about on the surface of the ground, and many places where good wages could be made washing the sand in the streams for gold, and yet gold mining is carried on to a very limited extent. There are railroads connecting most of the larger cities near the coast, and two or three that penetrate the interior for several hundred miles. These roads have been built chiefly by English capital and are only

the beginning of what is necessary to furnish transportation for the people and the products of the soil. Interior transportation is chiefly done on two-wheeled wagons, whose screeching wooden axles announce their approach for miles before they come in sight, pulled by ox teams over roads which are simply gulleys that have been dug by the wagon wheels in the soft, gravelly soil. The transportation of his farm produce by this means costs the farmer almost as much as he can get for it when he reaches the market. It is no wonder, therefore, that Brazilian trade plays such a relatively insignificant part in the world's commerce as it does today. There are some very delightful and hospitable homes among the well-to-do of the rural population. The great majority of the farmhouses, however, that one passes are of the most primitive character in the matter of style and appointment.

GOVERNMENT.

One reason for this slow development is perhaps the semi-tropical climate which is not conducive to energy and enterprise. The necessities of life being so easy of attainment has a tendency to make the people satisfied merely to obtain these without thinking very much about the progress of the country. Another reason is the form of government which the first colonists brought with them from Portugal. The line of emperors culminating in the last Dom Pedro were mostly men of high character. Dom Pedro himself

was a man of benevolent disposition and commendable public spirit. He was not a very strong character, however, and was always surrounded by a very numerous body of officials who administered the government mainly in their own personal interest and always on the principle of killing the goose that lays the golden egg. In 1889 the imperial government was overthrown and a republic was set up whose constitution was modeled very closely after that of the United States of North America. The Brazilians, however, obtained their free institutions without having had any previous training in the art of administering them and without paying any price for them either of blood or treasure. The mutiny of a few regiments one night at the capitol was the only public disturbance attending the change of government. Since the republic was established the same officials or their immediate descendants have been in power, with no good Dom Pedro to guide and restrain them. The National Congress has been almost wholly under their influence. Their principal idea seems to have been to obtain government revenue rather than to legislate for the general prosperity of the country. They impose no tax on land, making it easy for the old and wealthy families to hold very large bodies of it without expense, thereby preventing the occupation of it by those who would develop and utilize it. They impose a tax of 6 per cent on all property passing from one hand to another, thus attaching a penalty to the transaction

of real estate business. When our government removed the tariff on Brazilian coffee, which had almost paralyzed that industry, instead of allowing the coffee planter to enjoy the prosperity which would have come to him and thereby securing the general prosperity of the country, they imposed an export tax of about the same amount, thus securing large government revenues, but destroying the prosperity of all that part of Brazil of which coffee is the principal staple. Their financial legislation has resulted in fluctuations in the value of their standard coin, the *milreis*, which have reduced almost all business to a guessing basis. During the last ten years the value of this coin in gold has ranged from 12½ cents to 45 cents. Its par value is 54 cents.

RELIGION.

The chief reason of all why Brazil has not kept pace with this country in its development is unquestionably to be found in the fact that, until about forty years ago, the Roman Catholic Church had uninterrupted sway over the people. This leads us to the topic of Brazil as a mission field. Is it not already a Christian country? And even though we may regard the form of Christianity prevailing there as less perfect than ours, is it generous and liberal minded in us to be sending missionaries to this Christian country?

It is not my purpose in speaking of Brazil as a mission field to denounce Roman Catholicism in the abstract. I believe that church

to be, wherever found, a corrupted form of Christianity. We must also recognize the fact that many of the saints of God are to be found within its pale. I shall speak only of that type of Roman Catholicism which is found in Brazil, and shall not say anything of it more severe than the Pope himself has said in numerous encyclical letters addressed to the South American clergy, pointing out their shortcomings and pleading for reforms.

If Christianity consisted in names and externals, Brazil would perhaps be the most Christian country in the world. Every village has its large wooden cross erected on the tallest neighboring hill, which is supposed to give its Christian character to the village. Every large farm has a church as a part of its equipment. *Padres* are thick in the streets of every city, and from a hill in Sao Joao de 'l Rey, a city of about ten thousand people, I counted the spires of thirteen large churches, besides a multitude of chapels and shrines. Religious festivals are so numerous that they seriously interfere with the transaction of business. They are held frequently throughout the year, sometimes lasting a week, and the cost of the fireworks and other things used in connection with them mounts up to the thousands of dollars. At least one-half of the male children are named after one or another of the twelve apostles or of some saint in the Roman calendar. A large proportion of the towns and villages have scriptural names. A saloon in the city of Rio, having the usual spectacular display of bot-

bles in its front window, had the name written above the door, "The Restaurant of the Children of Heaven."

When we come to the realities, however, that should correspond to these names, we find a condition of things that is as nearly as possible the exact opposite of what the names would imply. Professor Agassiz, who was by no means prejudiced against Roman Catholicism, after three years' observation of the Brazilian priesthood, says of them: "Their ignorance is patent; their character, most corrupt; and their influence, deep-seated and powerful." For them to marry would be contrary to the canons of the church and would lead to their deposition. It does not interfere, however, with their official standing when, as many of them do, they live in open concubinage. I was struck with the similarity of the relation to the people of many of the Romish priests in Brazil to that of the Buddhist priesthood in China and Japan. They are considered necessary in connection with certain functions and occasions in the life of the people. They must be on hand to perform the marriage ceremony, to administer extreme unction to the dying, to bury the dead, and to absolve those whose consciences trouble them on account of their crimes. Apart from these official functions the best people have no use for them, and they are perhaps the most disreputable element in the communities where they reside.

There is a class of people in Brazil, repre-

senting the old aristocracy, who are highly educated, who have elegant homes in which they dispense charming hospitality, and who are unsurpassed in all the arts and amenities of social life. Many of them are attached outwardly to the Romish Church because it is respectable to be so, but most of them have long ago become disgusted with the ignorance and superstition which are the most obtrusive features in the life of both priesthood and church, and have become either French Positivists and Materialists, or have reacted to the opposite extreme and become Spiritualists.

So far as the common people are concerned, the Romish Church, which had exclusive control of educational matters for nearly three hundred years, brought less than 10 per cent of them to the intellectual plane of being able to read and write. Religiously, the ignorant masses are what they could not help from being under the tuition of such a priesthood as the one described above. Even if the people could read the Bible, it is a forbidden book, and the public burning of Bibles by the priests in the streets is still a common occurrence. Under the empire, the priests had a monopoly of celebrating marriage, and were so exorbitant in their charges that many poor people were forced either to live in celibacy or to forego the sanction of the marriage bond. Some of the superstitious rites practiced by the people are too gross and revolting to be described. The Christ whom they worship is the dead Christ. The Virgin

Mary is the one to whom they look as a Saviour. Images of God the Father are paraded before the people. I saw at Lavras a company of very black Africans, in gaudy array, bearing banners with doves embroidered on them, beating tambourines and performing dances similar to those that may now be seen in the villages of Central Africa. This procession was supposed to be in honor of the Holy Spirit. Images of the Virgin and the saints are scattered along the highways, where their shrines are visited and enriched by the deluded people. Under the empire there was an idol in the city of Bahia which bore the name of General St. Antony. The idol was regularly commissioned and received a general's salary from the government. This salary, of course, was handled by the priest who kept charge of the idol. About twelve miles out from Pernambuco, on the railroad, I passed a large farm owned by Sr. Alho, a lawyer in the city. It was equipped with all the buildings and machinery pertaining to a first-class farm, including a church, but the land was not in cultivation and all the buildings were in ruins except the dwelling and the church, which were in excellent repair. The explanation was that, sometime previously, Sr. Alho obtained possession of a human skeleton, which he succeeded in persuading the people was that of a person formerly known in that region as St. Severino. He had the skeleton stuffed and covered with leather and set it up in the church as an object of worship. St. Severino

proved to be a miracle worker, whose benefits in the way of bringing about happy issues of things in general were in proportion to the value of the votive offerings made at his shrine. The income derived from this source belonged to Sr. Alho and proved so handsome that he found himself able to live on it comfortably in the city without the trouble of working his farm. This is not at all an extreme illustration of the degradation to which the so-called Christianity of Brazil has come. Wherever such superstitions prevail, whether they have attached to them the name of Christian or pagan, we find a proper field for the missionary operations of our Protestant Christendom.

MISSION WORK.

The laws of Brazil guaranteeing religious liberty are all that could be desired. The execution of those laws, however, especially in places remote from the seat of government, is often very difficult. Such is the fanaticism of the people, stirred up as it often is by the local priest, that a Protestant missionary goes into a locality in the interior of Brazil where enlightenment has not yet penetrated at the peril of his life. One of the features of Brazilian social life, brought over from Portugal in the sixteenth century, was the professional assassin. Organized bands of these are still to be found in many places, which are usually in the service of the political leader of the locality, who protects them from the law and protects from them whom

he chooses, and uses them to remove inconvenient obstructions in the way of his political ambition. These bands have proven ready instruments in the hands of fanatical priests in their work of opposing the introduction of Protestantism. Only a few years ago one of our missionaries in the town of Conhotinho, about one hundred miles in the interior from the city of Recife, was assaulted in the street by one of these assassins. He would have been killed had not a native minister riding by his side interposed his own person and received the assassin's dagger in his own heart. Riotous demonstrations have been made in many other places when missionaries have attempted to open work where it had not previously been done. The people of Brazil, however, when once they have given ear to the gospel message, have proven remarkably responsive to it, and the work of the Presbyterians in Brazil has had a more rapid development than in any other of our foreign mission fields.

The first Presbyterian foreign missionary work ever undertaken was the sending out of two ministers and fourteen students by John Calvin and the Genevan clergy to an island in the harbor of Rio de Janeiro. After a few years of successful work this missionary party was murdered and those who had adhered to them were scattered by persecution.

All the principal Protestant denominations of this country are working in Brazil. The two largest missions are those of the Meth-

odists and the Presbyterians. The Methodists were late in beginning their work, not arriving on the field until 1876. They have carried it on with characteristic aggressiveness and have wisely devoted much of their energy and means to the development of a native ministry. They have a well-established college and theological seminary at Juiz de Fora and have gathered about three thousand communicants into the church. The Northern Presbyterian Church began work in 1859. The first Presbyterian Church was organized in 1862. McKenzie College, at Sao Paulo, has excellent buildings, a fairly good endowment, and about five hundred students in attendance. In 1869 the Southern Presbyterian Church began work in Campinas, in the Province of Sao Paulo. The first missionaries organized *The International College of Campinas* and conducted a successful school at that point for about twenty years. Owing to successive visitations of yellow fever, this school was finally abandoned and the Campinas mission was transferred to Lavras, in the State of Minas. At this point a very successful girls' school and also an Industrial School for Boys has been established. At Campinas a marsh at the base of the hill on which the city is built, which was the breeding ground for yellow fever germs, has been cleared and drained and a beautiful stream of clear water now runs through it with grassy meadow banks. A supply of good water has been brought down from the hills and the very best mod-

ern system of sanitation adopted. There has been no epidemic of fever for several years, and it is not believed that there can be any more of such a malignant type as those which formerly prevailed on account of local causes which have now been removed. The school building at Campinas was recently purchased by the Synod and the Theological Seminary formerly conducted at Sao Paulo is now conducted there.

A training school for native candidates for the ministry is also being conducted at Garanhuns, in North Brazil. The plan of our church and of the Northern Presbyterian Church, which works in coöperation with us, is to develop a number of schools which shall be feeders to one higher school where Protestant young men can receive professional training and where the future ministry and leaders of the Presbyterian Church in Brazil may receive a training based on Protestant instead of Jesuit ethics. The educational work carried on by Protestants in Brazil has furnished the model on which the whole system of public education is now being conducted.

Our Brazilian Christians have shown a most commendable spirit of liberality and have developed rapidly in the direction of self-support. In nearly all the cities and larger towns comfortable church buildings have been erected almost entirely by native contributions. The Presbyterian Church at Rio has a nice stone building and comfortable manse and gives an ample support to its own

pastor, who is a man of learning and eloquence. In the year 1901, three members of this congregation contributed \$6,000 to the benevolent operations of the church. A theological seminary building costing \$25,000 has been erected at Sao Paulo. The money for this building came entirely from the native church. At present there are not less than ten thousand communicants in the Synod of Brazil. The church is organized with its regular Boards of Home and Foreign Missions.

In 1903 there was a division in the church. The pastor of the First Presbyterian Church in Sao Paulo undertook to induce the Synod to make membership in the order of Free Masons a bar to communion. Failing to carry his point in the Synod, he seceded, and with six other native ministers and seven ruling elders set up the Independent Presbyterian Church of Brazil. What will be the final result of this unfortunate occurrence cannot yet be foreseen. It is not impossible that it may result in greater activity in both branches of the native church and the more rapid evangelization of the country.

If all our foreign missionaries should now retire from Brazil, leaving the native church to its own resources, it is sufficiently well established to maintain itself and would both live and grow. The aim which we have in view in all foreign missionary work—namely, the establishment of a self-governing and self-propagating church—has been to this extent attained in Brazil. That church, how-

ever, will need our help for perhaps another quarter of a century in order to carry on successfully the immense evangelistic work which remains to be done before Protestantism attains the place which it ought to hold in Brazil. Especially will our help be needed in furnishing for the Brazilian church an adequate supply of properly trained and qualified native ministers, elders, and leaders. Furnished with these, the Presbyterian Church of Brazil will be ready to take its place among the strong and well-organized forces that are working together in the great effort to evangelize the world in this generation.

World Missionary Conference, 1910

EDINBURGH, SCOTLAND

STATEMENT OF THE OFFICIAL DELEGATES OF THE METHODIST EPISCOPAL CHURCH



The World Missionary Conference

THE PROBLEMS OF CHRISTIANITY
IN RELATION TO THE NON-CHRIS-
TIAN WORLD. THE SPIRIT, CHAR-
ACTER, WORK AND RESULTS OF
THE CONFERENCE. REPORTS OF
THE EIGHT COMMISSIONS—SCIEN-
TIFIC, IMPARTIAL, EXHAUSTIVE.

Statement of the Official Delegates of the
Methodist Episcopal Church

Board of Foreign Missions
of the Methodist Episcopal Church
150 Fifth Avenue, New York

1910

Price, Five Cents

THE COMMITTEE

At meetings held in Edinburgh, during the sessions of the World Missionary Conference, of official delegates and representatives of the Board of Foreign Missions and of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, Dr. A. B. Leonard, Chairman, and Dr. H. K. Carroll, Secretary, a Committee was appointed to draw up a Report to the Church, embodying the spirit and message of the Conference, and indicating its value to the foreign missionary enterprise. The pages which follow are the result.

H. K. CARROLL, Chairman.
A. B. LEONARD,
J. W. BASHFORD,
JOHN F. GOUCHER,
A. J. BUCHER,
A. P. CAMPHOR,
K. A. JANSSON,
J. E. LEAYCRAFT.

THE WORLD MISSIONARY CONFERENCE

The World Missionary Conference of 1910 is the greatest demonstration ever made of the unity of the Protestant Churches in loyalty to Christ and in devotion to the spread of his Gospel. There have been Ecumenical Missionary Conferences before, but none so widely representative as this. All Protestant foreign missionary societies carrying on work in foreign countries, except a few of limited resources, appointed delegates to the Edinburgh Conference, and these official delegates were nearly all present, constituting a body of about twelve hundred men and women, who sat together in delightful harmony, June 14-23, and separated with a wider and juster knowledge of the vastness of the work to be done, and of the methods by which it must be accomplished, and with a deeper conviction of the necessity of immediate increase of forces and of closer coöperation lest the manifest plan of God for the speedy conversion of the world be thwarted.

No note of distrust, or discouragement, of sectarian pride or rivalry, of disloyalty to Christ the Divine Redeemer, or to the Word of God, was heard; and no question was raised as to the obligation of the Church to give the Gospel to the unevangelized majority of mankind.

“The World Missionary Conference to consider missionary problems in relation to the non-Christian World” was limited in its scope as its name indicates. Not all foreign missions were embraced in its representation, program, and statistical survey; only those among non-Christian populations. Missions in countries where the Latin or Oriental type of Christianity is dominant, as well as in Protestant lands, were strictly excluded from the consideration of the Conference and all its

reports. Among the controlling reasons for this action were these: (1) The basis of representation was formulated in Great Britain, where foreign missionary societies are nearly all organized for work among non-Christian populations only; (2) the basis received the approval of the European Continental societies because they are similarly constituted; (3) the High Church element of the Anglican Communion would not have participated in the Conference if missions among papal and Eastern Catholic peoples had been recognized.

The American Executive Committee had agreed to the Basis of Representation with the understanding that the statistical atlas and the statistical report were to be a comprehensive showing of all foreign missionary work, Protestant, Roman Catholic, and Greek or Oriental Catholic. When the Bishop of Birmingham and other High Church Anglicans learned that the American section of Commission No. I were making a broad statistical survey of foreign missions, the question of violation of the Basis of Representation was raised, and the American Executive Committee found it necessary to decide whether it would adhere to its statistical plan and possibly exclude the Church of England, or an important element therein, from official representation in the Conference; or agree to conform to the basis and exclude statistics of those foreign missions conducted by most of the American societies among nominal Christian populations, as in South America, Mexico, Italy, France, Bulgaria, Russia, Turkey, Syria, Egypt, etc. The Committee did not hesitate in choosing to eliminate this class of missions from the statistical report rather than to narrow the representation in the Conference, particularly as it was agreed that the materials gathered for these missions might be published separately hereafter under the auspices of the American Committee.

These foreign missions, deemed legitimate and necessary by the American societies, had no part whatever in the program, reports, speeches, discussions, or consideration of the World Missionary Conference, and no reference

will be made to them in any of the nine volumes to be published by the Conference. This

Missions in criticism of those responsible for
Papal Lands making the arrangements for the
Not Discredited Conference, but in explanation

of an omission which most American delegates profoundly regretted. It should be clearly understood that the American societies have not, in their participation in the Edinburgh Conference, abated in the least degree their conviction that the giving of the Gospel to those who have it not in lands nominally Christian is as truly an obligation upon our foreign missionary societies as the sending of it to countries classified as pagan and Moslem. There may be among us a difference of opinion as to which class of missions is the more immediately urgent, but none as to the necessity and legitimacy of both.

The Conference was held strictly to rules which, while they left little chance for spontaneity of expression,

The Conference carried the proceedings in
Under Strict Rules carefully made grooves, yet secured the end for which

they were designed, namely, the orderly consideration of the eight Commission Reports and the exclusion of undesirable subjects, resolutions, and motions, and of irrelevant or discursive discussion. Very great power was lodged in the hands of the presiding officer, who, however, exercised it without partiality for his own countrymen. It would be ungracious to criticise his discretion in the selection of speakers in the discussions, since no one intrusted with such unlimited discretion could hope to discharge the delicate and difficult duty to the satisfaction of all. The selection as a whole was most comprehensive, though possibly some individuals appeared more frequently on the floor than was necessary or consistent with the principle of wider recognition.

The Conference was the first Ecumenical Missionary Conference to be strictly representative. The placing of the power of appointment of official delegates in the hands of

foreign missionary societies, on the basis of income, insured its representative and missionary character. So many societies and denominations were never united in any similar gathering since Christianity was established. No important branch of Protestantism in any part of the world held aloof; no missionary society, denominational or interdenominational, having an income of as much as \$25,000 failed to appoint delegates. Christians of all Evangelical bodies—Anglican, Baptist, Congregational, Presbyterian, Reformed—sat together promiscuously, wearing no denominational badges and observing no national, racial, or denominational distinction. Archbishops and bishops of widely different bodies; ecclesiastical officers of all classes; missionary secretaries, missionaries, pastors; men and women eminent in the professions and in public life; native Christians from non-Christian and Moslem lands considered, in full accord as in an upper room, the supreme question of the evangelization of the world and saw no reason why they should not proceed at once to its accomplishment.

The Methodist Episcopal Church was represented by 87 official delegates, 55 appointed by the Board of Foreign Missions and 32 by the Woman's Foreign Missionary Society, besides the nearly equal number of representatives who attended the parallel meetings in Synod Hall. Among our official delegates were Bishops Hamilton, Bashford, Harris, Robinson, and Oldham, and missionaries from all our mission fields except South America.

The hundreds of speakers from all lands and all denominations, including converts from the non-Christian multitudes of Asia and Africa, bore glad testimony to the power and sufficiency of the Gospel of Christ, and none proposed any modifications or imitations of it, or hinted that any adaptation of it was necessary to commend it to any people or tribe known to the world. After the Ecumenical Missionary Conference of 1900 in New York an ex-United States Minister to China

ventured the prediction that it was the last great gathering that would be held on the evangelical basis. He was sure that the philanthropic idea would soon supersede that of conversion to a distinctive belief. Edinburgh, ten years later, makes answer in Paul's words, nineteen centuries old: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Not a whisper of doubt was heard as to the divine character of Christianity, its perfect adaptation to all classes and conditions of men, and its ultimate supremacy throughout the world. The importance of education as an element in the missionary enterprise was one of the strong notes sounded by the Conference; but it is not an education hostile to, divorced from, or inconsistent with the Christian religion. Nothing was made clearer than that the supreme end and aim of all foreign missions is to inaugurate the reign of Jesus Christ in the human heart and life.

Another thing which everybody ought to know is that while no body of men and women ever understood so well the magnitude of the task of evangelizing the two thirds of the world's population which is pagan and Moslem,

Evangelization of the World the Church's Urgent Duty

no gathering ever evinced so perfect a confidence that this world-work may and will be accomplished. The Report of Commission I brought out the fact that there are at least 113,000,000 non-Christian peoples in Asia, Africa, Arabia, the Malay Archipelago, the Malay Peninsula, and other countries which are not even touched as yet by missionary operations; that many other fields, aggregating vast figures, are scarcely occupied at all by missionaries; that in no field is the missionary force now at work at all adequate to the need; that certain countries, like Japan, Korea, and China, are strategic fields in the world campaign, and that the divisions of the Christian army of occupation ought to be immediately and greatly enlarged; and that opportunities for conquest may quickly pass if not improved. The appeal for increase of missionary

forces, of missionary institutions, and of missionary equipment was never so universal, so insistent, so urgent. The work to be done never loomed in the Church's vision as such a stupendous and appalling task, and the men and means available for its accomplishment never seemed so utterly inadequate; yet no one suggested that it is impossible, or that it is too much to ask or expect, or that it is beyond the Church's resources. No thought of surrender or abandonment of the campaign was entertained, and nobody saw in the results already reported any reason for despair or discouragement. Economy of forces and funds was recognized as a plain necessity, and comity, coöperation, and delimitation of spheres of work recommended; but the Edinburgh Conference assured that the evangelization of the world is the immediate obligation of the Church, that it can be done, that it must be done, and that it should be done as speedily as possible.

**The Spirit of
the Missionaries** The Edinburgh Conference was a missionary Conference. The missionaries, fresh from their fields of work, formed a large and conspicuous element in the discussions. They were there from all countries to give the results of their ripe experience and long observation; to encourage by cheerful words of testimony; to inspire by descriptions of the power of the Gospel over hearts and minds steeped in idolatrous and debasing customs; to arouse by pictures of the possibilities amid the decay of old systems and the abatement of old hostilities; to call the Church at home to heroic efforts by recounting the heroism of missionary enterprise in the heart of heathendom. In the discussions they manifested as a class few differences in statement and opinion. And missionaries not delegates were there to listen and learn, to observe and absorb, to come into social contact with other experts, and to carry back to their work new zeal, knowledge, courage, and determination.

The Conference received messages from King George V, of England, expressing deep interest in the gathering, gratification in the fact that it represented so many denominations of the

world, appreciation of the supreme importance of its work, and the hope that the outcome might be the promotion of unity and the beneficent ends of the Conference; from Theodore Roosevelt, ex-President of the United States, rejoicing in the effort to combine the strength of all the Churches in the Christianization of the world, declaring that an infinite amount of work remains to be done at home and abroad in securing the common salvation, and expressing the belief that unity in brotherly spirit in such broad Christian work will tend, not to do away with doctrinal differences, but to prevent the laying of too much emphasis upon such doctrinal differences. There was also a message from the Colonial office of the German Government.

A Royal Message Among the greater results of the Conference were the Reports of the eight Commissions upon the various divisions of the missionary enterprise. The Commissions, made up of experts in the different lines of work, brought to the Conference for its consideration the results of wide and thorough investigation conducted for about two years. Hundreds of missionaries at work among the non-Christian peoples of Asia, Africa, and the islands of the sea contributed careful statements of facts and conclusions derived from ripe experience and long observation. These were compared, and that which was wrought into the Reports by competent hands may be accepted as of high value. These Reports require and will repay serious study. That which follows is an attempt to describe their contents and to indicate the trend of the discussion in the Conference.

REPORT OF COMMISSION I—"CARRYING THE GOSPEL TO ALL THE NON-CHRISTIAN WORLD"

This Report shows what fields are unoccupied, what fields are under-occupied, what fields require immediate reinforcement and concentration of effort, and the increase of forces urgently needed for the whole task.

It strongly insists that it is quite possible to give the Gospel simultaneously to the entire non-Christian world. The non-Christian world is ready for it. The attitude of the masses of Asia and Africa is more encouraging than ever before, and non-Christian religions are losing their hold, particularly upon the educated classes. The Asiatic peoples are awakening from their long sleep, and intellectual and social ferment is in process among them. They are reaching out toward better systems, governmental, educational, and social, and offer great opportunities to the Christian missionary in their present plastic condition. Delay will give greater strength to the opposition arising from the growth of national feeling, from secularism, and the aggressiveness of Buddhism and other non-Christian religions. There is a rising tide of spirituality everywhere, and deliverance from idolatrous and materialistic influences now seems possible.

The time has come to enter the unoccupied fields, and to strengthen the forces in countries where the Gospel has already obtained a footing. This calls for united plan and concerted effort. Union of missionary forces would more than double the working power of missions, even though not a single man were added. Increase of missionary force would be accompanied by an increase of native power. But no reasonable hope can be entertained of a great movement forward of the Kingdom of God abroad without a deepening of the life of the Church at home, for world evangelization is nothing but a projection abroad of the Church's life at home.

The Report was accompanied by a statistical atlas, showing that there are 338 societies (not including auxiliary and co-operating societies) appointing and sending missionaries to non-Christian peoples, of which 107 are American, 76 British, 57 Continental, and the remainder Australasian, African, and Asiatic. These societies have an annual income of \$24,676,580, with a total force of 19,280 mis-

sionaries, 5,045 ordained native workers, 1,925,205 communicants, and 5,291,871 baptized and unbaptized adherents. They have 16,671 churches in the mission field.

The points emphasized in the discussion were:

The instant need of tripling the missionary forces in pagan Africa—where multiplicity of languages and dialects (there are at least 800) and a population spread over immense areas present special difficulties—to resist the advance of Moslemism, which European governments are aiding.

The needy cry for help in Japan, where the keen Oriental intellect, stimulated by Western philosophies, must be met, and where the farmers and the laboring class have hardly been touched by mission workers.

**Urgency in
China** The urgency in China, where education is loosening the hold on old beliefs, customs, and superstitions and preparing the people for something new. The Gospel will never have a better opportunity.

The venerable Dr. John Ross, of Moukden, said idolatry is dead in Manchuria. The temples are falling into ruins or being converted into government schools to teach Western science. Buddhism is utterly dead. There are 30,000 baptized Christians, all but 100 or so being fruit of native Christian agencies.

The need of more foreign workers for India. There are districts with from 2,000,000 to 3,000,000 people without any Christian workers.

The day of preparation in Korea has passed, and the day of harvest is at hand. Twenty-five years ago there was not a single missionary or convert in Korea; to-day there are 200,000 Christians, and the Bible is the most widely read book in the kingdom.

REPORT OF COMMISSION II — "THE CHURCH IN THE MISSION FIELD"

This Report discusses the organization, development, discipline, control, and oversight of churches in the several mission fields, the training of native workers, the relation between these churches and the Home Boards and Churches, the working of the various systems

of polity, as Congregational, Presbyterian, Episcopal, the formation of unions, associations, conferences, synods, dioceses, etc., and many other questions relating to self-government, self-support, self-propagation, and the independence, nurture, and growth of the Native Church.

Scope of the Report The discussion in the Conference, led largely by missionaries and Native Christians, dwelt particularly on the subject of autonomy of the Native Church. The Chairman of the Commission insisted that it was objectionable even to call it the Native Church, but a moment

The Native Church of the Future

later he used the term himself. Those representing missions organized under the Congregational system naturally insisted on a large degree of liberty to the churches in the mission field to shape their own future. Secretary Brown, of the Presbyterian Board, condemned the policy of "keeping the Native Church in leading strings." "Hitherto," said another speaker, representing a Congregational Society, "the Western Church has stood in the doorway and prevented the full ingress of the power of the Native Church to its own race." It remained for a High Church Anglican Bishop, Dr. Gore, of Birmingham, to call attention to the necessity, if denominational lines are to be obliterated in the mission field and a united Native Church is to be instituted, self-governing, self-supporting, self-propagating, of first coming to some agreement among ourselves as to the fundamentals or essentials of Christianity. If the older deliverances are not to stand, what is to be substituted? No body could long endure if it could not define its principles. All Christian bodies must have the consciousness that continuous life depends on continuous principles. In other words, the cry "Hands off" in the concerns of the Native Church would mean the practical abandonment of a young and weak organization at the time it most needs intellectual and spiritual guidance.

The policy of our own Board and Church has been to lay upon the Native Church all the responsibility it is willing and able to undertake, exercising such supervision as the situa-

tion requires; but not more in any case than is exercised under the same conditions at home.

Our Own Policy The united independent Methodist Church of Japan is an illustration of our policy of recognizing the growth of national feeling as requiring the organization of an indigenous Church before it is safe to withdraw the missionaries and missionary appropriations. It has never been the policy of the Methodist Episcopal Church to "keep the Native Church in leading strings" indefinitely.

REPORT OF COMMISSION III—"EDUCATION IN RELATION TO THE CHRISTIANIZATION OF NATIONAL LIFE"

This Report is a comprehensive and informing contribution to Missionary Literature. Thousands of pages of manuscript received from 250 experienced missionaries and educators, and written especially in answer to specific inquiries, have been condensed into this volume. The conclusions and suggestions which these experts set forth establish a higher standard and mark a great advance in appreciation and treatment of the missionary education problems.

Advances to be Made The Report gives striking testimony to the initiative, the constructive, the pervasive influence of Christian education and is insistent that this potential and indispensable agency shall be greatly strengthened by:

- (a) Studying its various problems from the educational viewpoint.
- (b) More largely using and developing trained teachers.
- (c) Standardizing the schools and instruction.
- (d) Coördinating the mission schools with each other and with government standards.
- (e) Establishing interdenominational advisory committees.
- (f) Providing systematic, expert supervision.
- (g) Further developing such interdenominational coöperation as will prevent

overlapping, destructive competition, and waste.

(h) Recognizing that efficiency will depend upon the quality of the equipment, instruction, and spirit of the schools rather than upon numbers.

(i) Supplying adequate support.

The Bishop of Birmingham, Chairman of the Commission, in introducing the Report, spoke of the rich and abundant fruit of the educational labors of missionaries in every part of the world. It is Christian educators who are responsible in the main for the wide diffusion of Christian ideas and ideals, even beyond the circle of Christian communicants. The social elevation of outcasts through Christian education has powerfully impressed the charmed circle of Indian society, and it is the same force that has created a bond of spiritual sympathy between the East and West.

A missionary educator in India, in the discussion, insisted that missionary institutions must be definitely and thoroughly Christian if they are to win the respect of Hindus and Moslems, and must be conducted primarily with the view of developing the latent energies of the Native Church. Another missionary educator said the greatest need of China to-day is Christian leadership and the training of Christian leaders is the great function of Christian education.

REPORT OF COMMISSION IV—"THE MISSIONARY MESSAGE IN RELATION TO NON-CHRISTIAN RELIGIONS"

The Report has gathered and classified much information and opinion as to the Animistic religions, the three religions of China and Japan, also Islam and Hinduism, and sets forth the points in them favorable to and opposed to Christianity. It also considers the general character of each and its moral, intellectual, and social hindrances to the acceptance of the Gospel. It is interesting to observe that in every case the influence of the "Higher Criticism" is considered.

The general conclusion is that the true attitude of the missionary toward these religions should be one of true understanding and, as far as possible, of sympathy; that a thorough and sympathetic knowledge of them is necessary to the missionary. These old religions all disclose elemental needs of the human soul which Christianity alone can satisfy. Christianity, says the Commission, is not simply one religion among others, but is the one absolute religion. "One massive conviction animates the whole evidence that Jesus Christ fulfills and supersedes all other religions, and that the day is approaching when to him every knee shall bow and every tongue confess that he is Lord to the glory of God the Father."

The discussion revealed different attitudes of mind as to the best methods of approaching those holding these various religions. Some thought it should be through the avenues of their own thought. The venerable Indian preacher, the Rev. K. C. Chatterjee, said the two doctrines which the Hindu found it hardest to accept were those of salvation by grace and exclusive salvation. The idea of vicarious suffering and atonement seems to the Hindu mind inconsistent with the fundamental fact of personal penalty for personal offenses. Professor MacEwen, of New College, Edinburgh, said it should be remembered that the science of comparative religions had been largely in the hands of unitarians and pantheists, whose conclusions must not be too readily accepted. There is and will always be a radical antagonism between Christian beliefs and the beliefs of paganism.

REPORT OF COMMISSION V—"THE PREPARATION OF MISSIONARIES"

The Report describes the present methods of preparation for missionary service, sets forth the fundamental features of adequate missionary preparation, and concludes with various suggestions, including the formation,

under the auspices of the Boards in each country, of a Board of Missionary Study, to be at first advisory, then to provide special courses of lectures. The Commission holds that missionary preparation should include (1) a literary and scientific study of languages; (2) a knowledge of the religious history and the sociology of special races; (3) acquaintance with the general principles and laws of missionary enterprise and method. As described by the Chairman of the Commission, the missionary must know Christianity; he must know the system of life or field of human nature in which he is to work; he must be a man possessed of the best education that America and Europe can give him, and he must be a man who physically and morally is as sound as he is intellectually and spiritually.

The discussion brought out many suggestions as to the founding by coöperation of schools for language study in the various fields. Attention was called to the fact that the British Government is to open a School for Oriental studies in London, where Oriental languages will be systematically taught.

REPORT OF COMMISSION VI—"THE HOME BASE OF MISSIONS"

This Report discusses these topics:

1. The spiritual resources of the Church developed and made efficient by prayer. Prayer is power: the place of prayer is the place of power. The man of prayer is the man of power.

Questions Considered

2. The diffusion of missionary intelligence through (a) the pastor, (b) the Sunday schools and young people, (c) missionary boards, (d) literature for children, (e) women's organizations, (f) men's organizations.

3. The work of missionary societies; through visits of secretaries; visits of missionaries; the secular press, religious periodicals, books, libraries, and pamphlet literature. There should also be literature for the clergy and for educated classes.

4. Mission study classes and the kind of

text-books needed, their management, the training of leaders, summer conferences, and normal class work are thoroughly treated.

5. Instruction in educational institutions—universities, colleges, academies, theological schools, public schools, and high schools—is earnestly recommended.

6. Visits to mission fields by secretaries of Boards, pastors of home churches, laymen, including women and tourists, are cordially approved.

7. Exhibitions, summer conferences, conventions, schools and institutes for training leaders are held to be very important.

Other important questions are considered, namely, the enlistment of missionaries and methods of securing candidates; the Student Volunteer Movement, and plans for recruiting students; financial support of missions, including special gifts, and station plan and motives for giving are fully considered.

The importance of home leadership, the laymen's movement, its aims, methods, and results, and the collection of funds are set forth.

Financial problems, such as the relation of needs abroad and receipts at home; relation of women's Boards to the Church societies; missionaries on furlough; the appointment of natives of foreign countries as missionaries to their own people; the fundamental value of missions to the Church, educationally, spiritually, and evangelically are all treated in much detail.

REPORT OF COMMISSION VII—"MISSIONS AND GOVERNMENTS"

This Report gives a survey of existing conditions in mission lands, and sets forth the **Principles and Findings** principles and findings adopted by the Commission. The principles are given under eight heads:

1. The missionary remains a subject of his own government, and his status is that of a domiciled foreigner.

2. The mission convert remains a subject of his own government, and his civil status is not changed.

3. The relation of the missionary to the convert is purely religious, and gives him no right to interfere in his behalf in civil matters.

4. Every independent State has full control of municipal regulation within its borders.

5. The admission or regulation of missionary work is no exception to this principle.

6. There is no precise recognition of moral, or of natural rights and duties, as distinguished from legal.

7. Missionaries may consistently ask for enlargement of legal rights as a favor, but not as a legal claim.

8. The Christian principle, as formulated by Paul—"Look not every man on his own things (only), but every man also on the things of others"—is acknowledged and commended.

REPORT OF COMMISSION VIII—"COÖPERATION AND THE PROBLEM OF UNITY"

This Report sets forth what has been accomplished under *comity*, in the delimitation of territory, in agreements respecting discipline and the transfer of agents and members, and the payment of salaries to native workers; under *coöperation*, in the formation of conferences and associations, in joint action in Bible distribution, in publication of literature, and in conducting schools and colleges, hospitals, etc.; and under *union* in the bringing together of bodies of similar faith and name.

An
International
Committee

In connection with this Report the Business Committee brought before the Conference, with its approval, the Commission's plan for a permanent International Missionary Committee, which will have only advisory authority, and which will decline to exercise even that where denominational or doctrinal differences are involved. Such an International Committee, whose authority will grow out of its character, its services, and the number of churches it eventually represents, will serve as the Hague Tribunal of the Missionary World. By providing a statesmanlike plan for the evangelization of the world, by enabling missionary boards to coöperate and thus con-

serve their resources, and, after all, by demonstrating to the non-Christian races the essential unity of the Christian churches, such a committee will be of incalculable advantage for the conquest of the world by Christ.

The action of the Conference was as follows:

“1. That a Continuation Committee of the World Missionary Conference be appointed, international and representative in character, to carry out, on the lines of the Conference itself (which are interdenominational and do not involve the idea of organic and ecclesiastical union), the following duties:

“(1) To maintain in prominence the idea of the World Missionary Conference as a means of coördinating missionary work, of laying sound lines for future development, and of generating and claiming by corporate action fresh stores of spiritual force for the evangelization of the world.

“(2) To finish any further investigations, or any formulation of the results of investigations, which may remain after the World Missionary Conference is over, and be referred to it.

“(3) To consider when a further World Missionary Conference is desirable, and to make the initial preparation.

“(4) To devise plans for maintaining the intercourse which the World Missionary Conference has stimulated between different bodies of workers, for example, by literature or by a system of correspondence and mutual report, or the like.

“(5) To place its services at the disposal of the Home Boards in any steps which they may be led to take (in accordance with the recommendation of more than one Commission) toward closer mutual counsel and practical coöperation.

“(6) To confer with the societies and Boards as to the best method of working toward the formation of such a permanent International Missionary Committee as is suggested by the Commissions of the Conference and by various missionary bodies apart from the Conference.

“(7) And to take such steps as may seem desirable to carry out, by the formation of Special Committees or otherwise, any practical suggestions made in the reports of the Commissions.

“2. That the work of the Continuation Committee be subject to the proviso stated in the following paragraph from the Report of Commission VIII:

“If the formation of such an International Committee is accomplished, the Continuation Committee of the World Missionary Conference should be authorized to transfer to it, wholly or in part, the task which it has itself received from the Conference; but if an International Committee be not formed, the Continuation Committee should, either wholly or in part, carry on the work allotted to it.

“3. That the Continuation Committee shall consist of thirty-five members of the World Missionary Conference, distributed as follows: Ten from North America, ten from the Continent of Europe, ten from the United Kingdom, and one each from Australasia, China, Japan, India, and Africa respectively.

“4. That the Business Committee of this Conference be instructed to nominate the members of this Continuation Committee.”

The members of the Committee from North America were appointed on nomination of the Business Committee as follows: T. S. Barbour, D.D. (Baptist Board); James L. Barton, D.D. (American Board); Arthur J. Brown, D.D. (Presbyterian Board); John F. Goucher, D.D. (Methodist Episcopal Board); Bishop W. R. Lambuth, D.D. (Methodist Episcopal Church, South); Mr. Silas McBee (Protestant Episcopal); John R. Mott, LL.D. (International Committee, Y. M. C. A.); Mr. N. W. Rowell (Methodist Church, Canada); Rev. Canon L. Norman Tucker (Church of England in Canada); Charles R. Watson, D.D. (United Presbyterian Board).

The Committee organized by electing Dr. Mott chairman and Mr. J. H. Oldham secretary.

OPINIONS OF SOME OF OUR MISSIONARIES

The Conference a Call to Greater Effort and to Larger Coöperation

By the REV. J. R. CHITAMBER, Lucknow, India

**A Crisis
at Hand** The Conference will, I am confident, mark an epoch in the history of our Christian Church in Great Britain, America, and other Christian countries of the world and the Church in the mission fields. It has brought us face to face with the

difficult but important problems that we have to confront on our mission fields—problems upon a satisfactory solution of which the success of the Church militant very largely depends. It has shown with tremendous force that this is a transition period in the foreign fields, that there is a revival of the forces of our antagonists, and that the next few years will definitely determine the future of Christianity in these lands. When the situation is so critical the Churches “at home” have been urged to concentrate speedily adequate efforts upon the points where the crisis is most urgent.

**The
Home Church
Aroused** I firmly believe that the Christians “at home” will, as a definite result of this inspiring conference, manifest greater interest in the cause of foreign missions than they have done heretofore—for unless they do so unless they feel their responsi-

bility toward the evangelization of the whole world, it will not only be very difficult for them to maintain their own normal spiritual life, but it will also give the enemy an opportunity to muster strong his forces and to wield to their eternal loss the destinies of the teeming millions of the non-Christian lands. The enemy must be attacked at all points—the opium and liquor traffic must be enthusiastically opposed and annihilated, and the advance of the rival forces must be speedily checked. In view of this fact, there should be unity and coöperation on the part of the

attacking forces. It has been repeatedly emphasized that there should be better feeling, mutual confidence, sympathetic and brotherly coöperation between the foreign and native Christian workers. Indigenous leadership must be encouraged everywhere, and the foreign missionaries should try to make themselves unnecessary in this way.

The Leaven of the Gospel We have also been encouraged by the powerful evidences of the fact that the Cross of Christ is gaining victory in the countries where only a few years ago Christianity was under the ban. The Ethnic religions have been leavened by the leaven of the Christian religion, the number of converts has steadily increased, and the Bible has found its way into homes which were closed a few years ago. This success is but an earnest of what is yet to come, and in view of the magnitude of the task before us we should humbly take courage from what has been accomplished and go forward.

Emphasis has also been laid on prayer, and this has made us feel that implicit reliance upon divine guidance is what we need above all, for "not by might nor by power, but by my spirit, saith the Lord."

These things having been presented so emphatically before us, and passed on faithfully by us to our Churches which we represent, cannot but further the cause of Christ in all lands.

The Conference a Monumental Manifestation

By the REV. A. J. BUCHER, Martin Mission Institute, Frankfort, Germany:

The Conference by far exceeded my expectations.

A Demonstration of Unity

1. It is a surprising and monumental manifestation in the face of the world!

a. Of the necessity, importance, blessing, and extent of missionary

work.

b. Of the high intellectual and moral qualification of missionary leaders and workers of our day.

c. Of the great interest the world shows in

the missionary movement as indicated by the letter from King George, the letter from ex-President Roosevelt, the letter from the German Colonial Office, the honorary degrees conferred on delegates by the University of Edinburgh, the presence of renowned scholars and political leaders, and the large number of attendants who were not delegates.

d. Of the actual unity in spirit and purpose of all devoted missionary workers.

e. Of the fact that the hitherto diverging lines that separated and isolated missionary work and workers at home and in the field are beginning to converge.

f. Of the spirit and victory of Christian love as the absolute antidote to racial, national, social, and denominational prejudice and intolerance.

g. Of the spirit of Christian fairness in willing acknowledgment of the accomplishments of others and in frank self-criticism.

h. Of the value to many of the practical and long experience of the few and of the possibility and necessity of one learning from the other.

i. Of the spirit of prayer, supporting missionary work.

j. Of the spirit of Christian brotherhood shown on the part of the citizens of Edinburgh in so hospitably entertaining two thousand delegates, and on the part of the latter in their cordial intercourse with each other and with their hosts.

2. Some of the direct benefits of the Conference are:

a. New enthusiasm for the cause.

The Direct b. The blessing of personal contact
Benefits and relations with successful and well-known missionaries and leaders.

c. Many new ideas as to aims and methods.

d. A vast amount of exceedingly valuable material for the beginning of a scientific treatment of missionary study—material the collection of which was only possible in view of the coming of the great missionary Conference,

3. Roman and Greek Catholic countries ought to have been considered as missionary fields.

Hints from the Conference for Our Church
By the REV. W. A. MANSELL, D.D., Bareilly,
India:

The World Missionary Conference should, among other things, help the Methodist Episcopal Church to realize:

Things to be Heeded 1. That it is a part of a universal body, with a definite object and plans which can be definitely and intelligently started, and the successful working out of which there is every reason to expect.

2. That there is a definite trend in this body toward unity, and that our Church must be ready to take its place in this movement, not as a late follower, but as a leader.

3. That this union is possible and attainable without our giving up our principles.

4. That in mission lands our problems are the same as those of nearly all missions, and therefore we must be ready

a. To unite with other missions in a division of territory to be occupied when it seems advisable.

b. To push out, especially in the most needy places and in places of strategic importance; for example, in Africa to check the Moham-medan advance.

c. To more efficiently man and equip our missionaries for the great work before them.

d. To call upon the Church for a general advance in the support of the great missionary advance.

Unity a Most Impressive Feature

By the REV. A. P. CAMPHOR, D.D., formerly a Missionary in Liberia:

The Massing of Evangelical Christianity No aspect of the World Missionary Conference appealed to me more forcefully than the spirit of Christian unity and coöperation, which dominated the whole gathering from beginning to end. Protestant Christianity, in all of its diversity of creeds and organizations, of governments, countries, races, and languages, represented by its foremost and aggressive leaders, appeared as a unit in discussion and noble endeavor, prayerfully and critically seeking a solution of the many prob-

lems that confront the Church in its relation to the non-Christian world. In this picturesque scene, the Conference revealed the majesty and greatness of the cause of missions and its sure promise of triumph over the whole heathen world. As a united and determined Christianity, through its leaders, and likewise through its individual and collective membership, it will continue with unbroken effort and undiminished enthusiasm the broad lines of work and aims of this great Conference.

These words were borne in upon me with peculiar emphasis: "The field is the world, and the world is my parish." May this undying sentiment and the influence of this Conference rally the Church of God in all lands to its fullest measure of duty to the non-Christian world.

Some Things the Conference Demonstrates

By the REV. FREDERICK BROWN, Missionary in North China:

Some of the striking features of the Conference appear to me to be:

1. The unity of aim and purpose of all sections of the Christian Church. All barriers to uniting in worship and service are broken down. The High Church people in North China have refused to join us even in praying, much less in service; but after the manifestation of unity by distinguished prelates at Edinburgh can those of lesser ecclesiastical dignity continue in their aloofness?

2. The determination of missionary leaders to give the Gospel to all peoples in this generation. This has impressed me greatly, as after years of service among the heathen we are apt to lose the snap of a present, immediate outcome in preaching. This feature of the Conference ought deeply to affect missionaries with the reality of the message and the right to expect results.

The Gospel
in This
Generation

3. The wealth of ability among missionaries of the Church of Christ. Missionaries have been called second and third rate men; but to my mind missionaries have shown greater ability in this Conference than any other class of men.

AMERICAN MISSIONS IN THE LATIN AND ORIENTAL LANDS

Delegates specially interested in missions in Mexico, the West Indies, South America, Papal Europe, and Oriental Christian communities held two meetings during the Conference in Edinburgh to consider how the interests of this class of missions, not embraced in the Program of the Conference, might be advanced. Dr. John W. Butler, Mexico City, presided, and Mr. S. G. Inman, Coahuila, Mexico, served as secretary. The outcome was the appointment of the following committee to draw up a statement for publication:

H. K. Carroll, Chairman; S. G. Inman, Secretary; John W. Butler, William Wallace, H. C. Tucker, Alvaro Reis, G. I. Babcock.

STATEMENT BY THE COMMITTEE

The undersigned delegates to the World Missionary Conference, rejoicing over the success of that great gathering and the impulse it must give to the evangelization of the non-Christian world, feel constrained to say a word for those missions in countries nominally Christian that were not embraced in the scope of the Edinburgh Conference.

Too much emphasis cannot be placed upon the greater task of evangelizing the two thirds of the world's population to whom even the name of Christ is unknown. The position of the hundreds of millions who are in utter darkness presents, it must be admitted, a more urgent appeal than that of the millions of Latin America and Latin and Oriental Europe who have a glimmer of the light. But we need to remember that those who grope in the half-night, believing it to be noon-day brightness, are not, because of the little they have, to be deprived of the full pure Gospel. Indeed, Christ sent his disciples first to the Jews and

then to the Gentiles—first to those **having** already the oracles of God, and secondly to the great outside world. Christianity must first have a basis in a Christian people for its wider world work. To-day it has that basis, broad enough and strong enough to give the Gospel to the entire world.

It is the glory of the Church of this age that it is getting the world vision of the Christ when he commanded his disciples to go into all the world and preach the Gospel to every creature. No country is too remote, no people is sunk too low in savagery, no nation is too numerous to deter or discourage the missionary from hastening to proclaim Christ and his saving power.

Let not the nearer, lesser, and perhaps easier fields be forgotten in the strenuous campaigns in Asia and Africa. We must not narrow our vision of the world's need by the plea that those millions of South America and Mexico, and those millions in Southern, Western, and Eastern Europe, and the far-off millions in eastern lands and eastern seas, and in Egypt and other parts of Africa, may be left to themselves because they are called "Christian."

We do not stop to inquire whether the dominant Churches in these lands are or are not Christian Churches, or whether they are or are not faithful to their duty; we only affirm that millions and millions of people are practically without the Word of God and do not really know what the Gospel is. If Christ's followers are under obligation to give the Word of Life to those who are strangers to it; to tell those who have a form of godliness without the power thereof that they may have both; to show those who have never received the Holy Ghost that the privilege is theirs for the asking; to rouse those who have a name to live and are dead to seek the abundant life—if these are obligations pertaining to discipleship anywhere, they are obligations to the populations above described, particularly to the myriads who are without God, without religion, and without a Christian standard of morals.

The Church must not forget that missions in the Latin and Oriental Christian countries are and long have been a legitimate part of the foreign missionary enterprise of the leading foreign missionary societies of the United States and Canada. As such they could claim the right to consideration in any World Missionary Conference. The American societies in waiving the claim did not admit that these missions to peoples nominally Christian are not properly foreign missions and ought not to be carried on; but yielded their preference in view of the fact that foreign missions in Great Britain and in Continental Europe mean missions to non-Christian peoples, and that British and Continental societies are organized on this narrower basis. This and other facts made it clear to the American Executive Committee that if the Conference were to unite all Protestant Churches it must be on this basis; and the World Conference was restricted by the addition of the words "to consider missionary problems in relation to the non-Christian world." The Committee, in the judgment of many, was justified in making the concession. The Conference was a glorious demonstration of the loyalty of Protestant Christianity to Christ, of its unity of spirit, and of its purpose of active coöperation in evangelizing the world.

Our united effort to evangelize the non-Christian world does not mean that all other missions, home or foreign, are to be abandoned, nor that the proposed increase of activity is to be at the expense of any other work whatever. On the contrary, we are justified in holding that the Churches will best show their loyalty to the Master by strengthening their missions in all lands.

This declaration, therefore, affirms:

(1) That nothing that was said or done at Edinburgh tends to weaken the conviction that foreign missions to other than non-Christian peoples are legitimate and necessary.

(2) That much that was said at Edinburgh as to spiritual destitution of non-Christian peoples applies with almost equal force to the

condition of large masses in nominally Christian lands.

(3) That the missionaries and native members are assured that these missions are dear to the heart of the Church and will receive its sympathy, support, and prayers.

(4) That these missions are to be strengthened and extended as rapidly as possible.

(5) That appeals for the development of resources for the more vigorous prosecution of the work reviewed by the Edinburgh Conference are equally for the

These Missions benefit of the rest of our foreign
to be Extended missions.

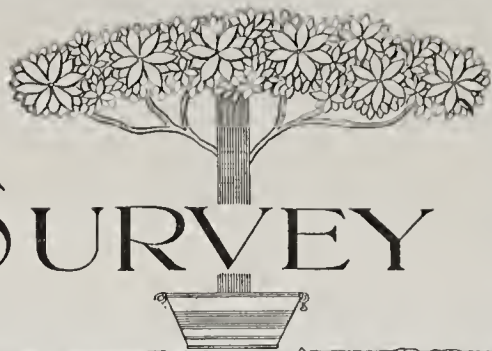
and Strengthened (6) That laymen and ministers are earnestly invited to visit our missions in non-Protestant Christian lands in order that they may, by careful observation and study, determine for themselves the need of such missions, the character of the methods used, and the extent and value of the results.

WORK OF THE METHODIST EPISCOPAL CHURCH IN CATHOLIC LANDS

The Methodist Episcopal Church has missions in Mexico, South America, Italy, France, Austria, Russia, and Bulgaria, with missionaries, native workers, and members and probationers as follows, not including Catholic work in Germany and Austria:

	MISSION-	NATIVE COMMUNI-	CANTS
	ARIES	PREACHERS	CANTS
1. Eastern South America....	27	69	5,175
2. Chile.....	49	31	4,097
3. North Andes.....	17	11	926
4. Mexico.....	30	68	6,062
5. Finland and St. Petersburg	1	51	1,734
6. Bulgaria.....	4	15	606
7. Italy.....	10	74	3,832
8. France.....	2	4	60
Total.....	140	323	22,492

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Latin American Estrangement

IN the April issue of the *Forum* is an article, entitled "Pan-American Misunderstandings," by Antonio Llano, in which he points out some unfavorable factors in the commercial, political and social relations between the United States and Latin America. The article is written in a fair, judicial spirit: both sides are given their meed of praise and of blame. Coming as it does from the pen of a prominent South American writer and thinker, the article deserves the thoughtful perusal of Americans. Antonio Llano is a native of Colombia, who came to the United States in 1885, says the *Forum* in its prospectus of contributors. He is the author of *El Christianismo*, a philosophical discussion of Christianity and of many scientific and philosophical studies.

"It is the prevailing opinion in the United States," says Mr. Llano, "that the Latin American nations are inferior nations and should be treated as such. Hence the equally prevailing view that it is the moral right and the duty of the United States to exercise over them a paternal supervision and, either directly or indirectly, regulate some of their affairs. Such views and the consequent conduct are the cause of many evils; they are constantly irritating stimuli which, keeping unfriendly feeling alive, prevent the growth of friendship. This attitude of Americans arises from a very natural confusion. Gauged by the standards of modern civilization, the Latin American nations are doubtless very inferior nations. But their people are not inferior people (I refer to the influential and ruling classes). The educated men of those nations are the equals of the Americans and of all other civilized men in culture and intelligence, and being sensitive and proud almost to quixoticism, resent a treatment which, however noble its motives, implies their inferiority and incapacity. Their political ideals and aspirations are not different from those of the Americans, and they are striving, confronted by enor-

mous difficulties, to realize them. But, loving independence above all, they wish and expect to work out their own destiny by themselves, and all interference, even if benevolently intended, is to them offensive and otherwise unwelcome meddling. Far from grateful, they feel wounded by acts which, although prompted by kindness, they regard as humiliating, patronizing, and as a form of intrusion on their sovereignty and independence. Even Cuba, where the generous American blood that gave her freedom has hardly dried, feels no gratitude; for the independence she received was partial and conditioned; and although this limitation was no doubt intended for her good and may be to her lasting benefit, it is an implied declaration, which she resents, of the inferiority of her people. The very iteration by Americans that they will deal with the southern nations on a basis of equality is offensive to Latin Americans, who fail to see the occasion or necessity for making explicit what they consider ought to be so natural as not even to be thought of."

To this resentment Mr. Llano adds the natural suspicions and fears of the South Americans as to the ulterior motives and possible consequences of American benefactions. These suspicions and fears are unjustified in particular instances, but are warranted both by precedent and by the nature of things. President McKinley, for instance, is never suspected of having planned the annexation of Cuba; nor will any fair-minded person suspect President Wilson of plotting the annexation of Mexican territory. And yet President McKinley was overridden by an artificially created, popular sentiment the roots of which found nourishment in individual greed and rapacity. It is well known that unscrupulous moneyed interests in our own Country today are strongly suspected of attempting to provoke war with Mexico in order that their claims may be validated and that they may be protected in the exploitation of the Mexican people. There is danger to weaker nations in

opening the door to men who come ostensibly for the purpose of assisting them financially, industrially or commercially. They too often prove to be wolves in sheep's clothing. There have even been Presidents who in their dealings with Latin American States have been far less scrupulous and considerate than either Wilson or McKinley.

On this point Mr. Llano has a very illuminating paragraph, as follows:

"These apprehensions very much hinder the growth of all relations, among them commercial relations, between the United States and Latin America. If it is true that commercial intercourse brings nations and peoples closer together and strengthens their bonds of friendship, it is equally true that it may become one of the gravest sources of ill feeling and even actual hostility. Especially is this the case in countries where political disturbances and civil wars are frequent. Besides the real and supposed damages suffered by foreign business men, out of which grow many embarrassing claims, it is not rare for these men to render help to contending parties and warring factions, and afterwards shield themselves with their nationality and invoke the protection of their government. In some cases, as recently in Mexico, they make capital out of the misfortunes of the country, or, posing as victims, appeal to their government and fellow citizens to save them by invading and conquering the land whose breast they can no longer suck. There is much danger in all this. So long as the United States shows a readiness to intervene, if only as a spontaneous adviser, in the affairs of Latin America, there is reason to fear that it may sometimes be misled by its interested citizens, or induced by them to take unwelcome or even extreme measures. Such fear naturally makes Latin Americans loath to encourage a commercial preponderance that may end in political subjugation."

Members of Church Boards

Efficiency in the work of the Church requires organization. Executive responsibility in the nature of the case must be confined to a comparatively small number of men. The smaller the number, the greater the efficiency. On this account the greater part of the work of the Church is directed by carefully selected boards. Each cause and each institution has its own board; but very frequently individuals whose devotion and judgment have fitted them for this service are elected to membership in several of these boards. Their work is performed without remuneration and, in some cases, even without reimbursement for actual expenses.

The Church at large does not realize the amount of service performed by these men, or the extent of the responsibility which they carry. Instead of an appreciation of these services, which requires a great deal of personal sacrifice, there are often those who think only of the honor which these positions are supposed to confer and offer the criticism of personal jealousy instead of appreciation. We know of one busy lawyer, for instance, who is a member of perhaps a half dozen important boards, who must give almost one-tenth of his entire working hours to that special service for the Church, and whose services have been of inestimable value in connection with the promotion of the causes of Christian education, publication of literature and extension of home and foreign missions. We have never heard him severely criticized; but we are sure that his services have never been fully appreciated, simply because very few have stopped to think of the amount of time and attention he is giving to these causes. He is only one. In the body to which he belongs he is one out of a possible total of one hundred giving similar service, in less degree, for a total communicant membership of fifty thousand. In the larger bodies board members represent still larger numbers of communicants.

A recent meeting of a certain board, small in membership, involved an average of about two days and two nights of time for each of the six members who attended and more than two thousand miles of railway travel and the concentration of the best attention and the application of the best business acumen of the members to questions involving thousands of dollars and the larger activities of thousands of people. The men who attended separated themselves for that time from important work which accumulated in their absence, and subjected themselves to great inconveniences in order to attend to that portion of the business of the Church. Every one of them made the

sacrifice gladly and thought nothing particularly about the service beyond the fact that it was a conscientious duty. In the history of the Church the record of that meeting may not even be recorded, or, at the most, will occupy only a few lines of space; while the Church at large scarcely knows that it was held and no special account at all will be taken of the special service thus rendered.

Our purpose in speaking of this matter at this time is simply to call the attention of the Church at large to this special service given by a comparatively few men with the hope that it may be brought to a larger appreciation, and that the Church may be brought to a fuller realization of the responsibility which these men carry for the large bodies which they represent, especially since this responsibility often takes the concrete form of personal endorsement for borrowed money, and other financial obligations which even those whom these men represent would not assume if they were asked.

Who Elects Disreputable Officers?

They may say what they will in derision of the rule of the people by the people; it is positively true that we, the people, do the ruling of the municipalities and the states and the nation. Our rule is determined by the results at the ballot box. What we do there and, just as inexorably, what we fail to do there determines what our government will be.

Nothing is plainer than the fact that with entirely too regular frequency dishonest, conscienceless men get into office, high and low. They get there by the industry of the bad voter and the lethargy of the good voter. The combination is almost always sure to work. After it has worked out to its logical conclusion, the good voter is mystified at the success of his bad fellow citizens and the failure of the righteous element of the community.

An admirable setting-forth of the process by which disreputable men get into office is editorially printed in the leading paper of a certain state which, for certain reasons, we will allow to go unnamed. This state is approaching elections in which its next governor will be selected. The choice by one party at the primaries is virtually tantamount to eventual election at the polls. In spite of wide spread objection to a certain candidate who is obnoxious to the better element of the state, fears are entertained that he may be named by this party.

How this can come about the said paper outlines as follows, taking first the

activity of the looser element among the voters.

"When A has a near kinsman in the penitentiary he will be disposed toward the election of an administration that will let him out. If B is not a scrupulous person and there is a Negro laborer in jail whose release he would like to have he will favor the election of an administration that will let him out. If C believes that he can earn \$5,000 a year by selling liquor he will be disposed toward the election of an administration that will let him sell it despite the Prohibition law. If D cares little whether the law is enforced or not, provided he is allowed to have his beer, he will vote for the election of an administration that is favorable to beer.

"A, B, C, and D are more interested for the accomplishment of certain private ends than for good government. They work together. Automatically they form a party. In every state the friends of bad government unite. Their energies are always concentrated."

To this the writer might for the sake of completeness have added that these united elements usually industriously employ that potent force in securing an election, money. Instinctively they turn to dishonest means to achieve their end.

But there are others who assist in the election of the disreputable candidate, and they are thus listed:

"E takes for granted that the state will have good government, so he centers all his attention on the state warehouse. F imagines that the salvation of the state hinges on the passage of an Insurance law. G has no room in his head to entertain an idea unless it relate to child labor; and H is equally absorbed in the contemplation of a measure to promote road building.

"E, F, G, and H, assuming that the laws against crime will be enforced and that the verdicts and sentences of the juries and courts will be allowed to stand, pull in different directions. Each is an extreme individualist. Each is a man of considerable intelligence and of good character. Each, having positive convictions and plans, is loth to surrender them or one of them."

It is easy to see how the election will turn. It is easy to duplicate this state of affairs in almost any of our states and in hundreds of our municipalities.

The good citizen must learn that he is at a disadvantage when it comes to securing good government. Not only are the evil forces constantly at work but they have recourse to powerful means which the good elements, in their very nature, must eschew.

Democratic government comes high. Its cost is constant vigilance and consistent wisdom. When it disappoints it is usual to say that the people did not have their way. But they did.

CONTRIBUTED THOUGHT ON VITAL SUBJECTS

Dawn of a New Era in South America

CHARLES. L. FRY

EVER since the unaccountably strange decision of the Ecumenical Missionary Conference at Edinburgh, to exclude the needy Continent of South America from any share of its attention, a number of zealous Christian men and women in the United States have been diligently at work to atone for this conspicuous omission by organizing a movement in behalf of their neglected American brothers in the southern half of our common Hemisphere. The urgent timeliness of such a far-reaching project seemed to them accentuated by the pathos and the tragedy of Mexico's sad fate, following the heartrending scenes in Cuba, but they have in mind all the South American countries without exception. Every Protestant denomination is represented in the movement, and a federal Congress of these Christian forces is to be held at Panama, a year from now, in February, 1916. If some of the readers of the SURVEY could plan a mid-winter tour for that time (the most delightful trip imaginable), they would ever afterwards look back with satisfaction on their having been witnesses of an epoch-making enterprise, that will probably mean much to the future Christendom of our Western World.

Twenty-five Mission Boards have already signified their intention to cooperate. This fact is an undoubted guarantee, in advance, that a new era in the Christianizing of poor down-trodden South America is about to dawn. Doctor Robert E. Speer is chairman of the Executive Committee, Bishop W. F. Oldham is vice-chairman, and the Reverend Doctor L. C. Barnes is secretary. The special Commissions, on investigation, occupation, literature, establishment of schools, women's work, co-operation, will print their reports in ample time for study, prior to the Congress. After its adjournment, groups of representative leaders will visit the different countries of South America, and hold Sectional Conferences in each, to carry the inspiration and resolutions to the local churches. Among the cities to be visited are Lima in Peru, Santiago in Chile, Buenos Ayres in Argentina, and

Rio de Janeiro in Brazil. English will be the language, both of the Congress in Panama, and these later conferences in various centers.

In our opinion the AMERICAN LUTHERAN SURVEY ought by all means have a special staff-correspondent at all of them, since no Church is more vitally interested in the outcome than our own. The Norwegian, the Swedish, the German, the Danish Lutheran bodies in the United States, each have a constituency of baptized members in South America. These include some of the most influential and prominent citizens of the respective countries. If our own people could be gathered as nuclei of organized local congregations, and then these all be federated into one Church of the Augsburg Confession in South America, it would not only prove a mighty factor in the new religious development of that wonderful Continent, but it would also exercise a potent reflex influence on the various Lutheran elements in North America, thus associated in the common effort. It would become a strong tie to bind them into closer kinship, for the conjoint celebration of the quadricentennial year 1917, coming most opportunely just on the threshold of that outstanding world-event.

The expense of sending a handful of competent field-missionaries, to gather and organize the scattered Lutheran forces of the different nationalities now living in South America, would be a mere trifle to each of the general bodies, German and Scandinavian, participating in the movement, compared with the bountiful harvest that would be reaped from that seed-sowing. It is not a case of ministering to the destitute and the poor, as a great deal of our mission work in India and China and Japan must necessarily be. These people are merchants and manufacturers and artisans, of a substantial and prosperous type, well able to build and maintain churches and schools of their own, without extension aid from any source, if they but be given the impetus to organize. And under present conditions, this impetus must come from their brethren of the faith who live in North America.

Naturally the past years of lack of any ministrations among many of them, either of the Word or the Sacrament, have made them indifferent to spiritual things, and it will require earnest effort on our part to get them out of their lethargy. But they are still self-respecting people, and for their children's sake, if not for their own, they want something better than the virtual heathenism in which they are now living. Both the German and the Scandinavian elements of the population have thoroughly identified themselves with the commercial and the civic life of their respective communities. For this reason they will exercise a widely-felt influence in assuming religious leadership in the new era about to dawn. Some of the other nationalities do not hesitate openly to admit that they have not come to South America to stay. It is simply a temporary business venture. Hence they hold themselves entirely aloof from social admixture with the natives. They do not even learn the language, except the merest smattering. They intend to go back to their own country, when their errand is fulfilled, and they plainly say, in deeds if not in words, "the sooner the better." But with the Lutheran immigration the case is altogether different. They come not as speculators or exploiters, but as genuine colonists, to make that land their permanent future home, entering into the warp and woof of community life, agricultural, industrial, political and social. Thus they have ingratiated themselves into the confidence and good-will of the people, and their leadership in a religious movement would be an invaluable asset to the South American countries.

Two huge ships will set sail from New York this month (January twenty-first) for a ten weeks' cruise in South American waters, each carrying a tourist party of well-known business men from the United States, who go to make observations, for themselves at first hand, on the latent resources of Brazil, Argentina, Chile, and other countries. Among these men will be several officials of the World Sunday School Association, headed

belong; and if any tongue will have to give a more rigorous account of the message that it conveys, it is certainly the one which is the common possession of all the English-speaking peoples. No power on earth touches so many varied races as that which is symbolized by the British flag; there is no language more widely used in far-off regions than our English speech. The extent of empire and of this common tongue gives a power to spread the knowledge of Christianity that has never been surpassed, and to which there is no parallel since the early Christian days in the closing Roman Empire. Such power means at the same time surpassing and unparalleled responsibility. The thought, indeed, will arise in many minds: how can we, the Catholics of England, a very small minority, be responsible for so vast a work as the preaching of the Gospel to the millions to which it is unknown, scattered, as they are, through so far spreading an Empire? The same question must surely have arisen in the minds of the Apostles themselves and of their first converts, as, from their poor hiding-places, they gazed out upon the huge pagan world. And yet, in spite of difficulties to which ours can in no way be compared, they entered upon the mighty task, and in the strength of God compassed the results that history tells us of. If they dared not shirk the responsibility which the possession of the faith cast upon them, how shall we venture to do so? And our opportunities are greater far than theirs. In the first place, we have the most important of all gifts, the liberty which years of struggle and of constancy under persecution have won for us, so that now, in every part of the Empire, we rejoice in freedom to carry on the mission of the Church, and to make known her teaching without fear of hindrance on the part of the civil power. Again, the providence of God has, during the long years of painful waiting, kept stored up within the limits of the United Kingdom the seed of faith, either in the scattered hidden sanctuaries of England and Scotland, or in the faithful hearts of a whole people across the Irish Sea. And already the economic causes which have forced so many of our brethren to quit their native country and to seek new homes in other lands, have been the means of setting up in almost every quarter of the globe new centres of Catholicity, which have only to be further strengthened in order to become in turn fresh sources of apostolic energy for the conversion of the still heathen races. Then, too, the danger lest, through our lack of zeal and foresight, the glamour attaching to the English name and speech should become definitely associated in the non-Christian mind with the Protestant teaching which both so often represent, is a warning that our responsibility is of a quite extraordinary character. Again and again during the last ten years have appeals come to me from distant countries, begging me to use any influence that my ecclesiastical position might give me to ensure the sending of English-speaking priests to the places whence these urgent cries for help were raised. Most readily did these suppliants recognize the glorious and heroic work actually being accomplished by earnest missionaries from other lands, from France, from Germany, from Spain, from Holland, or from Italy. And yet the burden of their plea was always the same—that the progress of religion was being retarded, and conversion rendered much more difficult

because, in the countries where the political influence of England was paramount, there were few or none of native English speech to set forth the truth committed to the Catholic Church. And thus Protestantism and the language of the ruling power came to be regarded as necessarily and mutually inseparable. Time after time have I conveyed these appeals to the Superiors of the various religious orders or congregations entrusted by the Holy See with the evangelization of the different vicariates or prefectures throughout the world, begging them, where such conditions prevail, to send English-speaking missionaries to join in the work already nobly begun by those of other tongues. In every case the answer has been the same:—"Most gladly would we do so were it in our power, for we fully recognize the need; but we are powerless, for the English-speaking subjects who are so loudly demanded, either do not exist or are already engaged in other work from which it is quite impossible to remove them." And so the cry goes on, not indeed unheeded, but without the response that would satisfy those who utter it. These are the considerations which have forced me to the conclusion that there is hardly any subject of greater importance for the careful consideration of an English National Catholic Congress. It is a subject, evidently, that cannot be treated adequately in any one address, but calls for an investigation from every point of view, and on this account I would suggest that our next year's Congress should be devoted mainly to the fullest consideration of the whole subject of Foreign Missions, and especially of those which are being carried on within the sphere of British influence, and, for that season, claim the first attention of the Catholics of the Motherland. Already, in other countries, for instance, in Germany and Belgium, and recently for the second time in the United States, Congresses have been held, the one object of which has been to develop fresh energy for the mission field, and we, with our vastly greater responsibility, such as I have already depicted it, ought not to allow the example of our neighbours to remain unfollowed. I invite, therefore, all our missionary agencies and societies, to bestir themselves and to prepare for the Congress of 1915 with the definite purpose of bringing before the Catholics of this country what is already being done, and the immense range of the labour still urgently calling for help. In the meanwhile, there are two main objects already well known to most, for which I would very earnestly plead, as they are our readiest and most obvious means of aiding without delay the missionary activities of the Church.

There is something very significant and very touching in the history of the introduction into England of the now widely spread Association for the Propagation of the Faith. Many details will be found in a work to appear in a few weeks, which I am privileged to quote in advance, in which the able biographer of the later Vicars Apostolic has gathered together details of a period that is well-nigh unknown to most Catholics at the present day. It is a story full of encouragement to see that, at a time when English Catholics were struggling into more active life and just beginning to entertain some hope of gaining for themselves a more normal system of Church government, the Holy See did not hesitate to urge upon them, even in the midst of their own pressing solitudes, the need

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of undertaking some work for the preaching of the Gospel among the still heathen races. It is a lesson bringing home again to us that, as in the case of the early Church in its death struggle with the pagan world, there can be no strain or stress at home which can free us from our responsibility for the spreading of the faith in other lands as well. The Association had been formally established in 1822. As early as 1825 the new Association had been introduced into England, without, however, attaining any considerable results. But in 1838 the Holy See placed before the four existing Vicars-Apostolic proposals which ultimately were to have considerable influence, not only on the development of ecclesiastical organization in this country, but also in bringing prominently before the minds of English Catholics their duty towards the heathen. In the first place the Sacred Congregation foreshadowed the erection of eight vicariates in place of the four that had existed from the year 1688. Next, attention was directed to the need of the various British Colonies, all requiring as an immediate necessity more English-speaking priests. In spite of the many claims at home, the Holy See did not hesitate to suggest the immediate establishment of a seminary or college for the Colonial Mission. And lastly, the Association for the Propagation of the Faith was quoted as a model for the organization of collections, to be devoted to the purpose of educating and maintaining priests to preach the faith abroad. There is small ground for surprise when we find the Vicars-Apostolic reluctant to enter upon new work of this kind. They were deeply conscious of their own needs at home. Priests were few, means scanty, and they may well have been amazed at the hopes entertained in Rome of new plans involving much expenditure and an unprecedented increase in vocations to the priestly state. They clearly regarded the schemes as impracticable, and, with their native frankness, they did not hesitate to say so. But the story of those days is not without its lesson in showing how, in spite of difficulties at home, the Holy See does not hesitate to urge the claims of other countries, and insists too on the special responsibility of the Catholic subjects of the Empire towards their fellow subjects, of every land, who do not profess the Catholic faith. And this insistence evidently did much to obtain for the Associations of the Propagation of the Faith a place of much greater importance among the charitable causes appealing to the Catholics of England. At the outset there was a misunderstanding as to the real wishes of the Holy See, for to some it appeared that it was only desired to establish a Society *analogous* to that already existing, while others maintained that it was the actual French Association which was to be developed in England. The following correspondence shows how the misunderstanding was finally removed, and the Association for the Propagation of the Faith firmly established with the blessing and under the patronage of the Vicars-Apostolic of England and Scotland.

Extracts from a letter from MR. C. WELD, Assistant Secretary of the Society entitled "Œuvre de la Propagation de la foi" in England, to LORD CLIFFORD, December 24, 1839.

A few days before the feast of our patron saint, St. Francis Xavier, after the address, prepared by us secre-

taries had actually been read and approved and ordered to be printed by the council, a message was sent to us from our President, Dr. Walsh, stating that the other Bishops had received a letter from the Pope, which he believed contained matter to affect our proceedings. The copy intended for him had been sent to Oscott, and he begged we would wait till he could receive it and communicate its contents to us. It was impossible, I think, not to attend to this message from our President, and we waited. A meeting of the Vicars Apostolic was held that week (and the next too, I believe), in London, and at the next meeting of the Council of our Society, Monday, December 6, Mr. Bagshawe, who had had frequent conferences with the Bishops, communicated to us the following messages from, and proposal of the Bishops. Dr. Walsh was present, and confirmed his statement. They told us that *in the Pope's letter he had recommended to them to endeavour to collect in this country a fund for the support of clergy, building chapels, and supporting missions at home, in short an ecclesiastical fund; that H. H. also recommended to them if they could undertake it with any prospect of success to found a college and have an agency for the benefit of our own colonies; that H. H. recommended as the model for their organization such an organization as that of our "Propagation," but (and this has been more than once repeated) distinct from it; that in their judgments the best way of seconding these views of the Pope (to whom they had replied they were not in a situation to have the college or agency at present) was to establish the Society, which I am now going to describe to you. [Here follows the description of the proposed Society]. This was the plan which they proposed to us to adopt instead of the French Society. It was very strongly objected that we should not get as much for either purpose (viz., the home missions and the foreign missions) by joining them together, as if they were each undertaken by separate societies. At last the meeting adjourned till Dr. Walsh could communicate to the other Bishops this opinion of the gentlemen present. On Friday last, December 21, there was another meeting. Dr. Walsh communicated to us the determination of the Bishops not to become patrons of two societies. He also stated to us that under the circumstances he thought he should be best discharging his engagements to the Paris Society and consulting their interests by joining with the other Bishops and patronizing the new Society, which had for one of its objects the support of the foreign missions through the agency of the French Society, and that he should withdraw his name from the presidency of this French Society. He said, of course if we chose to go on, the Bishops could not prevent us, nor could they force us to support the other Society; that they had no objection to our making *private* collections for the French Society, the same as before, and that they would even publish the indulgences *as soon as they received a properly authenticated notice of them*; but they urged very strongly upon us that their wants were very great, that charity should begin at home, and that they were so confident we should injure their interests by putting forth our address and organizing our Society at the same time and apparently in opposition to theirs; that they wished very much we would not do so. It was urged again that their*

Prefect of the S. Congregation of Studies, We do by Our Apostolic authority and of Our Own Motion ordain that the Benedictine College of St Anselm *de Urbe*, like other Academies in the city, have in perpetuity the privilege of conferring all the academic degrees in philosophy, sacred theology and canon law on the students of both branches of the clergy, secular and regular, who have duly frequented the schools of the said College in the above mentioned *faculties* and obtained a majority of the votes in an examination before the professors of the College.

In order that this privilege may produce richer fruits for the Order and for the Church, We will and order that the Professors of St Anselm's College always follow the doctrine of Aquinas in philosophy and theology, and that in the lectures in Sacred theology for the students who are working for the academic degrees they use the *text* itself of St Thomas. For to desert Aquinas, especially, as we have already said, in philosophy and theology, cannot be done without great detriment; to follow him is the safest way to a profound knowledge of divine things.

And as all our sufficiency is from God, We pray Him from the bottom of Our heart that He may perfect this good work which He has begun, and as a harbinger of all heavenly graces and an earnest of Our fatherly affection We most lovingly impart the Apostolic blessing to all the Professors and students of St Anselm's College.

The things laid down by Us herein We will and order to be forever good and valid, all things whatsoever to the contrary, even those worthy of special and most special mention, notwithstanding.

Given at Rome at St Peter's June 24th 1914 in the eleventh year of Our Pontificate.

PIUS PP. X.

Autograph Letter of His Holiness.

ON THE TRAINING OF THE SISTERS OF CANOSSA FOR THEIR SACRED MISSION.

It is well known to Us that the Sisters of Charity of Canossa, both in their various other works and in their sacred missions among uncivilised peoples so, exercise themselves as to practise to the great profit of souls that highest of all the Christian virtues from which they derive their name. And We have learnt that to meet the new and great needs of the Canossian missions in China and the East Indies there is no other way than to establish a house for training for this great work and burden those Canossian Sisters who, at God's call, wish to undertake it; for the Apostolic Vicars of those regions have unanimously made known to Us that this is what they desire, and the same thing has been urgently asked of Us by the Superioresses of the Canossian houses in those parts and by the Superioress General of the Sodality. Wherefore by virtue of this Our Autograph We gladly grant to the said Superioress General that the house which she bought recently, after We had been consulted, at Vimercate in the Archdiocese of Milan, shall be assigned exclusively for the training of the Canossian Sisters who wish to dedicate themselves to the missions of their

Sodality; the house itself We order is to depend immediately and exclusively on the jurisdiction of the Apostolic See and to be governed, according to the judgment of the Cardinal Patron, by the Superioress General who resides at Verona.

Given at Rome at St Peter's June 1st 1914 in the eleventh year of Our Pontificate.

PIUS PP. X.
APOSTOLIC LETTERS.

By Apostolic Letter dated April 6th 1914 His Holiness erected the new Vicariate Apostolic of *Tchao-tchion* in the Eastern part of the district of *Canton* in China, and entrusted it to the Paris Society for Foreign Missions.

By another of the same date His Holiness raised the Prefecture Apostolic of *Kuam-tom* to be a Vicariate Apostolic under the title of *Canton*, entrusting it to the same Society.

By another of June 6th the Prefecture Apostolic of *Kuam-Si* has been created a Vicariate Apostolic, and confided to the same Society.

Supreme S. Congregation of the Holy Office. (Section for Indulgences).

I.

DECREE OR DECLARATION ON THE BLESSING OF OBJECTS OF DEVOTION.

In conceding faculties which concern the blessing of crosses, rosaries, medals and other objects of devotion, the Apostolic See has been accustomed to permit that priests delegated for this may use a single Sign of the Cross, without any formula or sacred vestments or other ceremonies, but the doubt has frequently arisen as to whether the Sign of the Cross is to be made as often as there are different things to be blessed or whether in every case a single Sign of the Cross is sufficient.

And Our Most Holy Lord Pius X by Divine Providence Pope in an audience granted on Thursday May 18th 1914 to the Rev Father Commissary of the H. Office, having taken cognisance of the vote of the Most Em. Fathers Inquisitors General given on the preceding day in the ordinary meeting of the Congregation, was pleased to decree and declare as follows: "In blessing several similar or diverse objects of devotion which are offered united or mixed before a priest possessing the various faculties, and in enriching them with indulgences by virtue of such faculties, a single Sign of the Cross is sufficient for the blessing and indulgencing; this declaration is not to be extended to the scapular-medals, concerning which there is the Decree of the H. Office of December 16th 1910." All things whatsoever to the contrary notwithstanding.

D. Card. FERRATA, *Secretary*.
Fr. DOM. M. PASQUALIGO, O.P., *Comm. G.lis S.O.*

CARDINAL BOURNE
at the English Catholic Congress at Cardiff
July 10 1914.

“ON SOME URGENT NEEDS FOR THE DEVELOPMENT OF THE
WORK OF THE CATHOLIC CHURCH ABROAD AND AT HOME.”

A very striking feature of recent years has been the extraordinary growth of interest in the work of spreading the knowledge of Christianity among the races which so far remain unaffected by its influence. Not among Catholics alone, but in every direction where teaching of the Gospel is still accepted even in fragmentary form, men have a renewed consciousness that there is a duty upon them to bring to the non-Christian nations the message which they have themselves received. A few years ago a great Missionary Congress was held in Scotland, wherein all forms of so-styled non-dogmatic Christianity were represented, with a view to co-ordinating and systematizing their appeal to the heathen: and still more recent events have brought home to Englishmen the tremendous difficulties surrounding missionary effort when its voice is hesitating and even contradictory. The name of Kikuyu will not soon lose its menacing import.

There is, therefore, a special reason and opportuneness in proposing as an urgent matter for the consideration of our English National Congress the subject of Foreign Missions; their immense importance at the present day; and the very special claim which they have upon the most serious attention of all those who are at the same time members of the Catholic Church and subjects of the British Empire.

The spread of the Gospel is the essential work of the Church. “Go and teach all nations” are words ever echoing throughout the ages. They denote the very earliest activity of the Apostles who went forth, as soon as the Holy Ghost came down upon them, to give to the world the message that their Master had entrusted to them. And from that day until now, and so long as there shall be a single human creature to whom the message has not been delivered, that same mission must go on. It had in the first place to contend against a world filled with a spirit that was opposed to every detail that it set forth. And no sooner had it begun in its divine strength to overcome the forces that withstood it, than from among those who had been its first conquests there arose teachers to distort the teaching which they had accepted. Heresy robbed Christianity of many whom it had gained, long before the Pagan world had been transformed. And when, at length, the bloody strife of centuries had brought into existence a new civilization imbued with the Christian ideal, whole peoples were wrested from the obedience which they had sworn to Christ by the onslaught of Mohammed, who, in his followers, seemed, humanly speaking, destined to undo all the past conquests of the Christian faith. To this day a vast unforeseen field is left for missionary enterprise in the lands once Christian, and now for centuries under the Mohammedan yoke. The great revolt against authority in the sixteenth century has to a great extent nullified

the earlier work of conversion accomplished among the more northern races of Europe; and the Revolution, having its origin in France at the end of the eighteenth century, and spreading thence to the other Latin countries, has raised up successive generations who, in regard to the Christian revelation, are in no better case than those to whom the Apostles first made known their wondrous story. We see thus spread out before us four great categories of men for whose welfare now and hereafter provision must be made if the divine mission of the Church is to be accomplished; those who are heathens or pagans in the usually accepted meaning of these terms; then the races that find in Mohammed a prophet greater than Christ; next the nations who accept indeed Christ as the supreme teacher, but think that He has left no sure guide to His teaching; and, lastly, the multitudes who professedly or tacitly refuse to acknowledge any kind of supernatural revelation concerning the purpose or destiny of human life. A brief summary such as this is enough to bring home to us the gigantic extent of the field over which to-day the missionary effort of the Catholic Church must extend, and the immense distance that still separates her from the full accomplishment of the mission for which alone she exists. To-night it will be enough if we dwell mainly only on that limited sphere of action to which commonly we restrict the term “foreign mission;” namely, the evangelization of the races untouched or scarcely touched by European civilization and still in darkness regarding the fact or object of the coming of our Divine Saviour.

It is no exaggeration to say that there has never been a time when missionary enterprise has been from the human point of view easier or, at the same time, more urgently necessary. Never easier,—for into every country, even the most remote, the influence of European governments has penetrated, and great areas that until recently were most difficult of access are now open to trade and commerce, so that in their company the teachers of Christianity may penetrate with a facility and comparative absence of danger that a hundred years ago would have seemed incredible. Never more urgently necessary,—for if the gentler thought of the West is to prevail in these recently explored or newly opened countries, and is to be divorced entirely from the Christian spirit to which it owes its own existence, then whole nations will be formed finding in this world the sole purpose of man’s being, and exchanging their old pagan beliefs for a new and more subtle paganism, which will centre all its affection on this life, and be heedless of the future. This, in fact, has been the result already in those countries where the teaching of the civilized races has been introduced without a simultaneous preaching of the Christian faith. The old false beliefs have disappeared, to give place to complete incredulity of any supernatural revelation, and the last state of such a nation is certainly no better than the first. In China, in Japan, in Africa, in India, the opportunities for the preaching of the Gospel are such as they never were before, and the danger of delay, with the loss of opportunity that delay involves, are terrible to contemplate.

If any nation carries a graver responsibility in this matter than others do, it is surely that to which we

CAPUT V. (Titulus VIII, pp. 280-286.)

De rebus Clericis prohibitis.

642. Non ea tantum quae mala sunt, sed et omnem speciem mali, cunctaque malo ansam praebentia, vel quae fidelibus offensionem esse possunt, vel sacrum ministerium a suis ministeriis rite sancteque fungendis avertunt, quaeque virum gravem ac sacerdotii dignitatem non decent, fugienda sunt ab iis, qui in sortem Domini vocati sunt. Unde Tridentina Synodus gravissimis verbis praecipit, ut quae alias a Summis Pontificibus et a sacris Conciliis de Clericorum vita et honestate, cultu, doctrinaque, ac simul de luxu, comessationibus, choreis, aleis, lusibus, ac quibuscumque criminibus, nec non saecularibus negotiis fugiendis, copiose et salubriter sancita fuerunt, eadem in posterum, iisdemque poenis, et maioribus, arbitrio Ordinarii imponendis, observentur, et si quae forte remissa fuisse contigerit, ea per ipsos Ordinarios quamprimum in usum recovertur, ne subditorum neglectae emendationis ipsi condignas, Deo vindice, poenas persolvant.

643. Duplici quidem ratione haec vult et praecipit piissima Mater Ecclesia; tum scilicet ut sancitati consulat eorum, qui ipsius sunt nobiliores filii, nolens illos reprobos fieri dum aliis praedicant, tum ut populi salutem prospiciat, cum Clericorum vita liber sit laicorum, qui in illos oculos coniciunt; unde, inquit S. Gregorius: "Nemo quippe amplius in Ecclesia nocet, quam qui perverse agens nomen vel ordinem sancitatis habet. Delinquentem namque hunc ^{exemplum} arguere nullus praesumit, et in ~~reprobam~~ culpa vehementer extenditur, quando pro reverentia ordinis peccator honoratur " (Pastor. p. 1. c. 2.).

644. Memores itaque gravissimae obligationis de vita coelibii et virginali castimonia, quae proprium et angelicum est ordinis sacerdotalis ornamentum, quidquid coelesti huic virtuti nocere potest, cautissime fugiant. A frequentiori consortio mulierum, etiam earum quae pietatis et modestiae laude cohonestantur, abstinere. Quam vis enim castitas servari queat in mulierum consortio, raro tamen, bonum nomen retineri potest. Ne idcirco vel levem

scandali aut sinistrae suspicionis occasionem praebeant, illam S. Bonaventurae regulam sequentur: cum feminis, non exceptis eis ingenuis et verecundis, sermonem brevem et rigidum esse habendum, neque sub proprio tecto eas recipient sine testibus, ne specie quidem salutaria monita tradendi. Cum non possint sibi famulos adsciscere, quod maxime optandum foret, pro re domestica procuranda, ancillas quadraginta annis minores nullatenus habeant, easque bene probatas, fama integras, et pietate commendatas; et quas domi habent, etsi propinquas et consanguineas, si mala fama laborare coeperint, eas nequaquam retineant. Nullus Clericus docere audeat puellas aut mulieres, etiam illustres, legere, scribere, canere, aliaque id generis, sine Episcopi licentia, sub poenis eiusdem Episcopi arbitrio statuendis.

645. **Mensae** cum inservientibus non assideant; in earum cubiculo, vel ubi rebus domesticis vacant, absque necessitate non morentur; cum illis publice non ambulent, nisi nimia aetate et maxima propinquitate tales sint et tales ab omnibus habeantur, quae, attentis omnibus, nullum vel remotum dent male suspicandi locum; nec illas denique, etsi consanguineas, sinant quidquam agere, quod domum sacerdotalem non plenissime deceat, aut negotiorum ecclesiasticorum ordinem perturbet.

646. Caveant, ii praesertim qui curam animarum habent, ne mulieres, etsi propinquae, ingrediantur absque vera necessitate **cubiculum**, ubi de rebus ac negotiis ad ministerium pertinentibus agitur, sive ubi de iis scripta, adnotationes vel libri asservantur, nec eas coram laicis de istius modi rebus colloquium habere patientur. Actum est de auctoritate parochi, quem fideles a mulieris imperiosa voluntate pendere autumant.

647. Continentiae ac pudicitiae socia est temperantia; illius vero et omnis sanctitatis inimici crapula et ebrietas. Frugali itaque mensa utantur Clerici, et in frequentandis laicorum conviviiis cauti et parci sint. Vehementer omnes hortamur, ut ab adeundis conviviiis nuptialibus vel baptismalibus et coena apud

laicos, praesertim vero cum in multam noctem protrahitur, pro posse abstineant. Facile contemnitur clericus, qui saepe vocatus ad prandium, ire nunquam recusat; et si sobrietas desit, sacerdotis spiritus sanctitatis extinguitur.

648. Cauponas, praeterquam ex necessitate aut in itinere, non ingrediantur. Si necessitate compulsi introierint, brevissime commorentur, et tantummodo dum necessitati subveniunt, ac maxima gravitate et modestia se gerant. Prohibemus, ne eas ingrediantur, quae in propria vel in vicinis paroeciis sint, nisi ministerii causa eas adire necesse fuerit.

649. Publicis in locis, nulli, ne honesto quidem, ludo dent operam: iis ludis vero aleatoriis, qui et laicos dedecent, ne uti spectatores quidem assistant. Quod si aliquando, animi remittendi et amicitiae fovendae gratia, domi inter se, vel aliquo in socium adscito laico bonae famae, ludis vacent, quibus magis industriae et ingenio, quam fortunae sit locus (caeteri enim etiam privatim interdiciuntur), caveant ne longius in illis tempus insumant, quod multo nobilioribus deberetur officiis. Notabilem pecuniae summam in ludo licito et honesto apponere nefas est Clericis, qui, sive in alendis pauperibus, sive in aliis caritatis et pietatis operibus, si quid ex redditibus beneficialibus ipsis superest, impendere debent; et, uti docet Angelicus, "ludus congruat personae, tempori et loco, et secundum alias circumstantias debite ordinetur, ut scilicet sit et tempore et homine dignus" (2. 2, quaest. 168, art. 2).

650. Clericos, qui propter Christum spectaculum facti sunt mundo et Angelis et hominibus, omnino dedecet illuc adire, quo optandum esset maxime ne ipsi adirent laici. Prohibemus itaque, ne publicis spectaculis, pompis et choreis intersint; ne se coetibus illis commisceant, ubi amatoria et lubrica agantur vel canantur; ne in publicis theatris, actionibus scenicis cuiuscumque generis assistant. Hoc etiam expresse statuimus de taurorum agitationibus.

651. A venatione, quae magno fit apparatu et clamore, quamque sacri Canones vetant, Clericus abstineat. Licitam vero, quae ad relaxandum animum fieri

solet, non reprobamus, dummodo clericalia insignia non deponantur, aut diebus festis, ac ieiunio et poenitentiae sacris, non fiat. Qua in re, Episcoporum erit ea statuere quae ipsis necessaria vel opportuna videantur ad abusus eliminandos, prae oculis habita doctrina Benedicti XIV, de Syn. Dioeces., lib. II. 10. 9.

652. Officium curatoris vel tutoris Clerici suscipere nequeunt absque licentia, neque medicam artem exercere sine indulto apostolico, neque procuratoris, advocati, tabellionis, notarii munus apud saeculare tribunal exercere, neque munus aliquod publicum, licet gratuitum et honorificum, sine venia Episcopi et ne privatum quidem, quod ut expleatur et multo egeat tempore et magna corporis et animi defatigatione. Artes autem serviles aut mechanicas causa lucri exercere a sacris Canonibus Clerici omnino prohibentur. Abstineant se quoque Clerici a mercatibus et nundinis frequentandis; id enim qui faciunt, si non negotiandi, certe otiandi causa faciunt, atque utrumque improbandum, quia graven praebent populo occasionem scandali, sive habitum deponant, sive cum illo accedant.

653. Avaro nihil est scelestius: nihil iniquius quam amare pecuniam; hic enim et animam suam venalem habet (Eccl. X, 9,10). Nec quidquam est quod fidelium fiduciam in Clericum tantopere minuat, quam inordinata ipsius pecuniae cupido. Ideo vel speciem quidem avaritiae Clerici omnes summo studio declinent. Vana est illorum excusatio, qui sollicitudinem in posterum allegant, cum ignorent quid erit in crastinum, et memorari debent quid dictum fuerit diviti congerenti: Stulte, hac nocte animam tuam repetent a te; quae autem parasti, cuius erunt? (Luc. XII, 20). Sciant enim non immunes esse immisericordiae labe, qui futuras, ac proinde imaginarias suas necessitates, praesentibus membrorum Christi indigentis anteponunt.

654. Cum autem Apostolus dicat: "Nemo militans Deo implicat se negotiis saecularibus" (2. Tim. II. 4), prohibemus, ne quis Clericus emptione, et venditione quaestum cuiusvis generis exercere praesumat. Graviter peccant enim qui negotiationem cuiuslibet nominis ac generis, vel per se vel per alios, exercent, aut qui in ea

exercenda laicis se socios adiungunt, vel qui opera publica, sive suo, sive alieno nomine, conducunt; et in reluctantes Episcopi poenas constituere debent. Quod si qua oriatur dubitatio de liceitate alicuius contractus, Sacrae Congregationis Concilii sententia erit expetenda, atque accurate servanda.

655. Apud se non habeant aut legant libros, neve pagellas atque ephemerides, quorum lectione bene agendi studium, morum disciplina et timor caritasque Dei languescere possint: minus autem illos, quorum auctores regno Dei et Christi bellum indixerunt; nam inde venenum paulatim haurire et ipsos bonos, licet non indoctos, quotidiana experientia compertum est. Quod si necessitatis vel caritatis causa, aliquando ad adversariorum libros, servatis de iure servandis, lectionem convertere debent, ita se gerant, ne sibi parent periculum, neve fidelibus scandali occasionem praebent. Qui illiusmodi ephemeridibus nomen dat, aut eas publice emit vel legit, etiamsi nullum periculum in legendo subiturus foret (quod non ita facile putamus), duplici se culpa obstringit, inobedientiae scilicet erga Ecclesiam et scandali; atque sua pecunia ad mali diffusionem concursus praestat.

656. A quaestionibus, quae ad res mere politicas aut saeculares pertinent, de quibus, iuxta fines doctrinae et legis christianae, varia iudicia esse possunt, abstineat prudenter Clerus, et civilibus factionibus se non immisceat, ne Religio sancta, quae cunctis rebus humanis supereminere debet et omnium civium animos mutuae caritatis et benevolentiae vinculo coniungere, officio suo deesse videatur, eiusque salutare ministerium suspectum habeatur. Itaque ab horum tractatione vel disceptatione publica, tum extra Ecclesiam, tum multo magis in ipsa, caveant sedulo Sacerdotes. Quod tamen ita intelligendum non est, quasi omnino silendum sit de gravissima obligatione qua cives tenentur, etiam in rebus publicis, semper et ubique, iuxta conscientiae dictamen, coram Deo, pro maiori bono cum religionis tum reipublicae patriaeque suae adlaborare, sed ita ut Sacerdos, generali obligatione declarata, non alii prae alia parti faveat, nisi una

ex iis aperte sit Religioni adversa.

657. Potissimum enixe commendamus Sacerdotibus nostris summam inter se animorum concordiam et consensum, ut unus sit omnium spiritus, sicut una fides et una spes vocationis nostrae (Ephes. IV. 4. 5). Ad animorum autem consensionem efficacius obtinendam, singuli Sacerdotes servent instructiones Ordinariorum: Ordinarii vero, collatis inter se consiliis, eam viam eligant, quam magis in Domino expedire iudicaverint.

pp.
CAPUT VI. (Titulus VIII., 286-289)

De pietate Clericorum.

658. Compertum habentes, quod qui clericali militiae nomen dederunt, non solum vestium modestia, verum etiam virtutum omnium ornatu ac summa praesertim pietate effulgere debent, eos vehementer hortamur, ut vocationis suae memores, orationi mentali quotidie, per dimidiam saltem horam, operam dent; Poenitentiae sacramento animum crebro expient; singulis diebus, non stipendii lucro ducti, sed cibi eucharistici desiderio incensi, divinum celebrent Sacrificium, singulari in sanctissimum Sacramentum pietatis affectu ferveant, nec illud desinant frequenter visitare et adorare. Nimiae caritatis, qua dilexit nos Christus Iesus Dominus Noster, semper memores, Cordis eius dulcedine pasci eiusque amore ita ardere studeant, ut ipsius imaginem et similitudinem in se expriment; in Deiparae Virginis, quae Mater est pulchrae dilectionis et Clericorum praesertim, tutelam confugiant, eius opem implorare numquam cessent, dulcissimum potentissimumque nomen in corde atque in ore semper habeant, et verbo atque exemplo in omnium animos pietatem erga Beatissimam Dei Matrem assidue insinuare contendant.

659. Domi, uti boni milites Christi, studio et orationi incumbant et, ad Christi imitationem, ubique studeant esse humiles in incessu, graves et recti in conversatione, affabiles cum populo, non vanae gloriae cupidi, non superbiae

stimulis exagitati, quia non ad dominationem sunt vocati, sed ad opus, iuxta illud Christi: "Qui maior est in vobis, fiat sicut minor" (Luc. XXII. 26).

660. Ex lugenda nimis humanae naturae fragilitate, nec non Satanae tentatione, qui maxime Salvatoris ministros semper expetivit, ut eos quasi triticum cribraret, quandoque fit, proh dolor! ut qui ad sacerdotalem dignitatem evectus fuit, eam vitae rationem teneat, quae status sanctitati ac muneris fructuoso exercitio, obedientiae debitae et recto ordini, plane contraria sit. Unde ne qui fideles in Christi Ecclesia aedificare deberet, eis lapis scandali sit in destructionem, Episcopo, si iam alia media ut aberrantem ad meliorem frugem revocet frustra tentaverit, ea sane durissima necessitas occurrit, ut talem ministrum, ab officiis sacris exercendis, suspensionis, vel aliae spiritualis poenae gladio arceat. Tristissima profecto ac periculi plenissima huiusmodi Sacerdotis conditio est, praesertim ex peculiaribus nostrarum regionum circumstantiis, ita ut spirituali ac temporali egestate, filio prodigo, cuius Evangelium meminit, vere comparari possit. At non minus verum est, eodem Nos ac patrem, de quo sacra parabola, paterni amoris ac pia commiserationis affectu filios nostros aberrantes prosequi. Semper enim parati sumus eosdem, dummodo de insipientia sua dolentes cordique patris confidentes in domum paternam redeant, brachiis apertis recipere, eisque iura fratris minoris restituere, gaudentes quod filius, qui mortuus erat, revixerit, et qui perierat, inventus sit.

661. Quamvis itaque Sacerdotes, qui ob suam culpam a sacris functionibus arcentur, non possint ab Episcopo exigere, ut eorum congruae sustentationi provideat, ipsis tamen, si alia media eis desint, paterno caritatis affectu, aliquo modo subveniendum erit, ut facilius ad rectam frugem reducantur. Quod ut efficacius obtineatur, commendamus, ut qui spem fundatam conversionis exhibent, pro tempore ab Episcopo statuendo, vitam degant in aliqua domo religiosa vel monasterio vel in aliqua domo spiritualibus exercitiis adsignata. Quo vero modo pecunia pro Sacerdotis sustentatione, sive in priori sive in altero casu requisita, colligenda sit, id Episcoporum, in synodo, sive provinciali sive dioecesana, congregatorum, sententiae

relinquendum esse censemus.

662. Maximum hoc nostrae sollicitudinis negotium absolvere non possumus, quin omnes nostrarum dioecesium religiosos virorum Ordines, toto cordis affectu, obsecremus, ut omne quod valent auxilium, in hoc caritatis sacerdotalis opere, Nobis praestent, pro maiori Dei gloria et Ecclesiae Matris honore.

CAPUT I. (Titulus XI., pp.329-336.)

De vitiis extirpandis.

747. Omnes Dei ministri vitiorum extirpationi, per prudentes et assiduas exhortationes et opportunas correctiones, totis viribus incumbant, memores gravissimi moniti Spiritus Sancti ad animarum rectores: Si me dicente ad impium: Impie, morte morieris: non fueris locutus, ut se custodiat impius a via sua: ipse impius in iniquitate sua morietur: sanguinem autem eius de manu tua requiram (Ezech. XXXIII,8). Praesertim igitur parochus, concionator et confessarius in omni patientia errantes ad viam virtutis reducere satagat, unumquemque admonens diversa exhortatione, iuxta professionem morumque qualitatem, scilicet ut praenoscat quid, cui, quando vel quomodo proferat.

748. Ingemiscimus ob ruinam multorum, qui a recto tramite recedentes et erroribus decepti, concupiscentiae carnis, concupiscentiae oculorum ac superbiae vitae, quae in mundo sunt, inserviunt. Sed detestamur in primis spiritum illum inobedientiae, qui hodie sub specie libertatis aut independentiae longe lateque diffusus, nullis **legibus** teneri, nulli auctoritati parere, nemini subesse, sed duntaxat **sibimetipsi**, id est corruptae naturae, servire vult. Unde et deplorandus ille religionis neglectus, qui, sicut privatis spiritualis damni, ita humanae societati perturbationis et discriminis praecipua est causa. Sedulo igitur curandum est, ut haec effraenata rerum materialium et independentiae libido, circa religionem indifferentia et negligentia, quae, veluti lethale contagium, sub fucato urbanitatis et progressus

nomine, civitates non paucas infecit, a populis nostris omnino depellatur. Triste namque videre est tot homines adeo oblitos praecipuorum religionis officiorum, ut hoc unum solemne habeant, divitias inhiare, easque praeter modum cumulare, in vitae huius commodis et luxu diffluere, atque id, quod sensus delectat, unice quaerere.

749. Inde sponte sua dimanant fraudes et latrocinia, aliaque horrenda crimina contra iustitiam, quorum remissio impossibilis est, nisi, praeter poenitentiam animi, accedat et restitutio, in re vel in voto facienda. Inde speciatim usurae crimen, quo multi etiam ex illis qui honorabiles ac honesti cives haberi volunt, foedantur: quodque utriusque Testamenti pagina condemnatur; cuius criminis reos eorumque haeredes restitutioni prave perceptorum lucrorum obnoxios declaramus cum Sancta Matre Ecclesia.

750. Nihil igitur in mutuo vi mutui accipi potest ultra sortem principalem. Et neminem latere potest obligatio, qua multis in casibus tenemur simplici ac nudo mutuo aliis succurrere, ipso praesertim Christo Domino dicente: Volenti mutuari a te ne avertaris (Matth. V, 42). Quod si mutuanti lucrum cessare aut damnum emergere aut periculum imminere amittendae sortis vel assumendi insolitos labores pro eiusdem sortis recuperatione contingat, horum quidem compensatio repeti potest, dummodo re ipsa titulus aliquis ex istis concurrat, et nihil amplius quam vere ille postulat, exigatur.

751. Auctarium ultra sortem percipientes titulo legis civilis non sunt inquietandi, quousque Sancta Sedes definitivam decisionem emiseric, cui parati sint se subiicere, ut pluries declaraverunt Sanctum Officium et Sacra Poenitentiarum. Tutam conscientiam acquiri possunt nomina suae actiones viarum ferrearum similiumque societatum aut arcarum publicae utilitati inservientium, dummodo eas nullum habere propositum finem illicitum et quomodolibet suspectum constet. Quoad casus particulares, prae oculis habeantur decreta Sanctae Sedis, necnon sententiae probatorum auctorum.

752. Etsi nostro tempore plures sint modi collocandi tuto atque utiliter pecuniam, adeo ut vix aut ne vix quidem detur casus pecuniae vere iacentis, de qua nempe nulla ratio aut lucri cessantis aut damni emergentis sit habenda, nihilominus usurae peccatum nullo modo ab hodierna societate exulavit; imo, quod maxime dolendum est, undique debacchatur et grassatur, sive dum pauperes et vere indigentes iugulantur, sive dum pauci iniustis mediis et praetextibus fraudulentisque artibus enormia lucra sibi comparant. Ad huiusmodi mala de medio tollenda, desiderandum est, ut pii fideles, adhibitis Episcopi consilio et mediis opportunis, Montes Pietatis instituant, statutis scripto redactis: qua in re prudentissime procedant Episcopi, ne, speculatorum fraudibus decepti, alieno aere graventur praefatorum Montium Pietatis moderatores et curatores.

753. Ex effraenata voluptatum et divitiarum libidine prodierunt abusus gravissimi, qui in ludo immoderato notantur; de quo S. Isidorus merito scripsit: "Ab hac arte fraus et mendacium atque periurium nunquam abest, postremo et odium, et damna rerum". Quot enim cernuntur miserrimi cuiuslibet conditionis homines, qui ludo dediti integrae fortunae brevi tempore iacturam faciunt, familiam aerumnis immergunt, et ipsi in omni flagitiorum genere volutantur?

754. Ebrietatis vitium damnat sana ratio, cum hanc opprimat, hominem de statu morali deiciat, et ad conditionem brutorum redigat; damnat religio, quae hominem ad imaginem Dei formatum docet; damnant tristes sequelae: egestas, matura senectus et mors, et, quod horrendum est, infelix aeternitas, cum scriptum sit: Nolite errare...neque ebriosi regnum Dei possidebunt (1 Cor. VI, 10). Quare Parochos in Domino monemus, ut non solum verbo ab hoc vitio fideles arceant, sed ut etiam per opportuna media, invocato etiam per Episcopos, quoties id expedire iudicaverint, civilis potestatis adiumento, ebriosos efficaciter inducant ad meliorem frugem; et insuper totis viribus foveant nobiles et utiles labores virorum bonae voluntatis pro extirpatione huiusmodi pessimi vitii.

755. Luxuria, quae a S. Bonaventura maior mercatura diaboli dicta est, totis viribus fugienda est et a populis nostris apostolico zelo propulsanda. Multa divinae animadversionis exempla in sacris litteris prodita sunt ad deterrendos a nefario hoc vitio homines, ut Sodomae et reliquarum finitimarum urbium interitus; Israelitarum, qui fornicati sunt cum filiabus Moab in deserto, supplicium; Beniamitarum deletio. Qui vero immaturam mortem effugiunt, intolerabilibus doloribus ac poenarum cruciatibus, quam saepissime, plectuntur. Nam mente caeci, quae poena gravissima est, ita fiunt, ut neque Dei, neque famae, neque dignitatis, neque filiorum denique vitaeque suae rationem habeant: Hocque pacto adeo nequam et inutiles fiunt, ut nihil grave committi eis debeat, et ad nullum fere officii munus idonei sint. Infelices igitur sunt in vita omnes impudici, sed post mortem infel~~ic~~**icissimi**, in aeternum maledicti et aeternis inferni cruciatibus addicti. Fornicatio autem, et omnis immunditia...nec nominetur in vobis (Ephes. V,3). Neque fornicarii...neque adulteri,neque molles,neque masculorum concubitores...regnum Dei possidebunt (1 Cor. VI,9,10).

756. Deploranda et damnanda longe lateque diffusa fornicationis infectio, sed foedissima praesertim concubinatus pestis, quae tum publice tum privatim serpens, tam in magnis civitatibus, quam in rusticanis pagis, non paucos cuiuslibet conditionis homines ad aeternum interitum ducit. Infaustissima quidem futura erit prolium ex infelici huiusmodo nexu progignendarum religiosa educatio et moralis existimatio. Timorem pariter et terrorem ingerit tam atrox plaga omnis religiositatis, omnis honestatis et verae civilitatis destructiva! Ideo etiam miseranda concubinariorum conditio, quia in coeno impudicitiae obvoluti, difficillime ex corde convertuntur, quia facti periculosissima petra scandali et multorum scandalorum causa, difficillime Deo, hominibus et Ecclesiae satisfacere volunt. Igitur, animarum rectores, in visceribus misericordiae, errantes huiusmodi oves quaerant, et ad Christi ovile reducant; nullisque perterriti difficultatibus, et in Deo spem suam collocantes, de nullius peccatoris salute desperent, sed ardentissimo zelo de omnium peccatorum conversione solliciti sint. Unde, adhibito

consilio proprii Episcopi, planam conversionis viam praeparare studeant, et quoties per legitimum matrimonium scandala e medio tolli possint, libenter temporalia commoda et iura remittant, ut animas Deo lucrentur, prolesque legitimetur, iuxta normas a probatis auctoribus traditas.

757. Nec minori zelo de conversione adulterorum solliciti sint parochi et confessarii, cum illorum sors temporalis et aeterna omnino miseranda haberi debeat.

De quibus adulteris Tridentina Synodus dixit: "Grave peccatum est homines solutos concubinas habere, gravissimum vero, et in huius magni sacramenti (Matrimonii) singularem contemptum admissum, uxoratos quoque in hoc damnationis statu vivere, ac audere eas quandoque domi etiam cum uxoribus alere et retinere".

758. Reprobamus parentum incuriam, qui natis suis plenam conversationis cum personis alterius sexus licentiam concedentes, intemeratae pudicitiae virtutem contra pericula non satis praemununt, praematuram futurorum sponsorum designationem non inhibent, atque amorem castitatis in eorum cordibus non firmant ac fovent. Eadem de causa, non minori reprobatione dignos declaramus promotores et fautores chorearum puerorum vulgo Bailes infantiles; et gravissime in Domino monemus parentes ne proprios filios tanto periculo exponant, quamvis ad excusandas excusationes in peccatis praetextus plurimi exhibeantur, qui honestatis speciem habere videntur. Similiter improbamus intolerabilem abusum accedendi ad publica balnea haud servata modestiae lege, vel in locis ubi non habetur debita separatio inter personas diversi sexus; et graviter oneramus conscientiam eorum omnium, qui tenentur tam periculosam corruptelam, christianae circumspectioni, imo et ipsi naturali honestati contrariam, impedire, et non impediunt, aut etiam permittunt.

759. Turpiloquium autem, imagines et scripta, cantilenas et theatrales repraesentationes, choreas et spectacula inhonesta, minus honesta vel periculosa, omnino damnamus; et a via salutis aeternae deviasse dicimus parentes, qui hac in re vel pravo exemplo, vel incuria in filiis corrigendis aut ab huiusmodi periculis efficaciter avertendis, tantarum iniquitatum complices et fautores existunt.

760. Negligentia officiorum religionis et morum corruptio suicidia multiplicant, duella ac homicidia. Suicidae in laqueum diaboli incidentes, gravissimam iniuriam Deo auctori vitae ac Domino irrogant, semetipsos exponunt manifesto et immediato aeternae damnationis periculo, cognatis et notis diram afflictionem et proximo perniciosum exemplum praebent, propriumque nomen et memoriam foedissima infamiae nota deturpant.

761. Nec dissimilis est duellantium conditio, imo maioris infamiae nota damnantur. Detestabilem igitur ac divina naturalique lege damnatum duellorum abusum, a barbaris gentibus, atque superstitiosis, non sine ingenti corporum, animarumque clade, in Christianam rempublicam, auctore diabolo invectum, execramur et damnamus: et monemus omnes fideles excommunicationi Romano Pontifici reservatae subiacere "duellum perpetrantes, aut simpliciter ad illud provocantes, vel ipsum acceptantes, et quoslibet complices, vel qualemcumque operam aut favorem praebentes, nec non de industria spectantes, illudque permittentes, vel quantum in illis est, non prohibentes, cuiuscumque dignitatis sint, etiam regalis et imperialis.

762. Horrendum homicidii crimen, quod et multorum vitiorum effectus esse solet, gravissime Deum offendit, Deique et reipublicae iura quam maxime laedit et homini iniuriam in temporalibus infert maximam; imo non raro causa efficitur irreparabilis animae ruinae.

2

The PAN AMERICAN UNION

JOHN BARRETT : : Director General

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Latin American Foreign Trade

GENERAL SURVEY

REPRINTED FROM THE DECEMBER, 1914, ISSUE OF
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WASHINGTON,

1915.

LATIN AMERICAN FOREIGN TRADE IN 1913—A GENERAL SURVEY.

974

THE PAN AMERICAN UNION.

Countries.	Imports.			Exports.			Total foreign trade.		
	1912	1913	Increase.	1912	1913	Increase.	1912	1913	Increase.
Mexico.....	\$91,331,155	\$97,886,169	\$6,555,014	\$148,994,564	\$150,202,808	\$1,208,244	\$240,325,719	\$248,088,977	\$7,763,258
Guatemala.....	9,822,462	10,062,328	239,866	13,156,538	14,449,926	1,293,388	22,979,000	24,512,254	1,533,254
Salvador.....	6,774,859	6,173,545	¹ 601,314	9,942,184	9,928,724	¹ 13,460	16,717,043	16,102,269	¹ 614,774
Honduras.....	4,317,314	5,132,678	815,364	3,080,178	3,300,254	220,076	7,397,492	8,432,932	1,034,440
Nicaragua.....	² 5,724,695	² 4,966,820	¹ 757,875	² 6,579,414	³ 3,861,516	¹ 2,717,898	² 12,304,109	³ 8,828,336	¹ 3,475,773
Costa Rica.....	10,187,686	8,778,497	¹ 1,409,189	10,071,144	10,432,553	361,409	20,258,830	19,211,050	¹ 1,047,780
Panama.....	9,871,617	⁴ 10,000,000	128,383	2,064,648	2,467,556	402,908	11,936,265	12,467,556	531,291
Cuba.....	125,902,241	143,758,736	17,856,495	172,978,328	164,823,059	¹ 8,155,269	298,880,569	308,581,795	9,701,226
Dominican Republic.....	8,217,898	9,272,278	1,054,380	12,385,248	10,469,947	¹ 1,915,301	20,603,146	19,742,225	¹ 860,921
Haiti ⁵	9,876,555	8,100,125	¹ 1,776,430	17,285,485	11,315,559	¹ 5,969,926	27,162,040	19,415,684	¹ 7,746,356
North American Republics.....	282,026,482	304,131,176	22,104,694	396,537,731	381,251,902	¹ 15,285,829	678,564,213	685,383,078	6,818,865
Argentina.....	373,307,865	408,711,966	35,404,101	465,979,518	468,999,410	3,019,892	839,287,383	877,711,376	38,423,993
Bolivia.....	19,308,506	21,357,505	2,048,999	35,147,965	36,551,390	1,403,425	54,456,471	57,908,895	3,452,424
Brazil.....	308,243,736	326,428,509	18,184,773	362,794,846	315,164,687	¹ 47,630,159	671,038,582	641,593,196	¹ 29,445,386
Chile.....	122,075,994	120,274,001	¹ 1,801,993	139,878,201	144,653,312	4,775,111	261,954,195	264,927,313	2,973,118
Colombia.....	23,964,623	28,535,800	4,571,177	32,221,746	34,315,800	2,094,054	56,186,369	62,851,600	6,665,231
Ecuador.....	³ 11,489,104	³ 10,354,564	¹ 1,134,540	² 12,692,237	³ 13,689,696	997,459	² 24,181,341	² 24,044,260	¹ 137,081
Paraguay.....	5,190,082	7,671,551	2,481,469	4,108,651	5,462,001	1,353,350	9,298,733	13,133,552	3,834,819
Peru.....	24,982,047	29,591,452	4,609,405	45,871,504	44,409,610	¹ 1,461,894	70,853,551	74,001,062	3,147,511
Uruguay.....	51,355,200	50,666,000	¹ 689,200	53,040,000	65,142,000	12,102,000	104,395,200	115,808,000	11,412,800
Venezuela.....	20,568,939	18,030,103	¹ 2,538,836	25,260,908	29,483,789	4,222,881	45,829,847	47,513,892	1,684,045
South American Republics.....	960,486,096	1,021,621,451	61,135,355	1,176,995,576	1,157,871,695	19,123,881	2,137,481,672	2,179,493,146	42,011,474
Total Latin America.....	1,242,512,578	1,325,752,627	83,240,049	1,573,533,307	1,539,123,597	¹ 34,409,710	2,816,045,885	2,864,876,224	48,830,339

¹ Decrease.
² 1911.

³ 1912 (latest available figures).
Partly estimated, imports first 6 months, \$5,196,519.

⁶ Fiscal year ending Sept. 30, 1913.

LATIN AMERICAN FOREIGN TRADE IN 1913--GENERAL SURVEY

THE foreign commerce of the 20 Latin American countries for the year 1913, customhouse valuations, was \$2,864,876,224, of which amount \$1,325,752,627 represented imports and \$1,539,123,597 exports. For the preceding year the figures (revised and corrected) are: Imports, \$1,242,512,578; exports, \$1,573,533,307; total, \$2,816,045,885. The increase in imports for the year was \$83,240,049, and the decrease in exports \$34,409,710, showing a net increase in the total trade of \$48,830,339.

The decrease in exports was very much less than was expected prior to the compilation of these statistics. Nineteen twelve had shown a phenomenal increase of over \$287,000,000 in exports as compared with 1911. It was thought, therefore, that if the trade of 1913 came within \$150,000,000 of the high water mark of 1912, it would show a most satisfactory and flourishing condition. As a matter of fact, however, it falls short less than \$34,500,000, and exceeds the export trade of 1911 by more than \$250,000,000. Even the decrease over the high-water mark of 1912 is more apparent than real, being due not to a shrinkage in the volume of exports, but to a fall in price of one or two commodities.

The increase in imports for 1913 over the preceding year is approximately the same as the increase of 1912 over 1911. The purchases of Latin American countries in two years increased about \$165,000,000.

It is proper, in connection with the figures given in the tables accompanying this survey, to state that these figures, when used comparatively, that is totals of one country compared with totals of another, do not represent aggregates of identical units comparable the one with the other. The figures are in all cases based on customhouse valuations, and these valuations are predicated on widely differing theories of appraisement. Until there be an international agreement for uniformity in collecting and stating commercial statistics, there can be no correct totaling or comparisons of countries in groups. The totalings given above must therefore be treated as approximations only, although the units going to make up the same are fairly accurate, each viewed within itself and from its own standpoint. Of course comparisons of totals by years, 1912 and 1913 for instance, being composed as they are of the same integers, are not open to a like criticism.

In many of the Latin American countries—and these the ones having the largest trade—customhouse valuations of imports are based

upon rigid appraisements in comparatively few classifications. This, by operation of forces pressing always in one direction, necessarily shows values much less than true values.

Valuations in exports, generally speaking, approach nearer a uniform standard, and in addition approximate somewhat more closely commercial values.

CONSTANTLY INCREASING VOLUME OF TRADE.

Comparisons for one or two years sometimes fail to show the real commercial progress of the countries whose statistics are under observation. The stream of imports and exports—the former depending for its volume in all the Latin American countries on the volume of the latter—moves by undulations and not under constant pressure. It is therefore necessary, in order to arrive at something like accurate conclusions in estimating the trade of these countries, to take for comparison longer periods. In 1897 the imports of all the Latin American countries were only a little over \$400,000,000, and their exports for that year less than \$500,000,000. In 1913 the imports were over \$1,300,000,000 and the exports over \$1,500,000,000.

	Imports.	Exports.
1913.....	\$1,325,752,627	\$1,539,123,597
1897.....	415,079,562	495,342,937
Increase.....	910,673,065	1,043,780,660
Per cent of increase, 16 years.....	219	211
Average yearly per cent of increase.....	13.7	13.2

This constant annual increase of over 13 per cent, as shown by the comparison for 16 years, represents a larger trade development than has taken place in any other considerable part of the world during the same period. There is no reason to suppose that this ratio of increase will not continue for a like period of 16 years in the future.

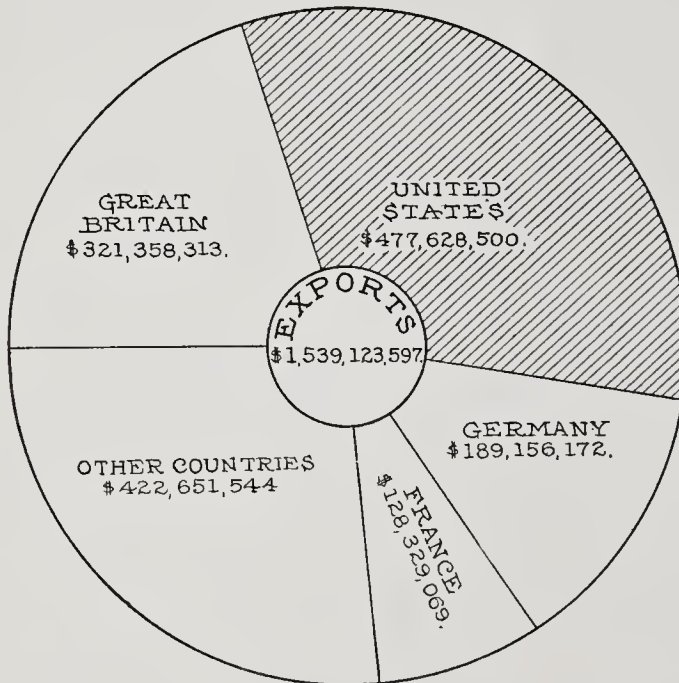
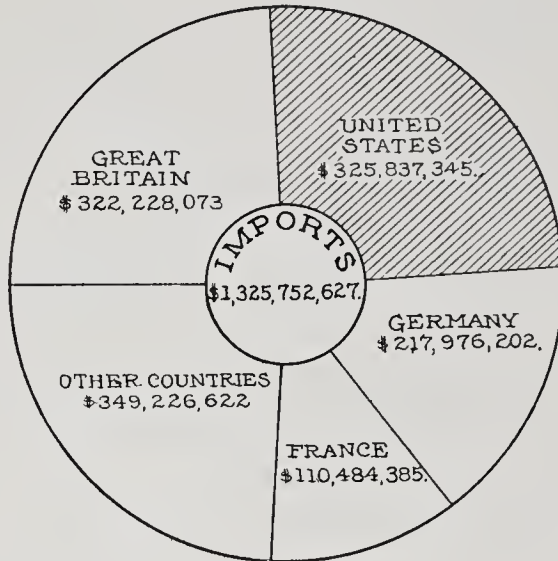
IMPORTS.

What does Latin America buy? To answer this question categorically by enumerating the articles, or even the classes, would be to name nearly all the finished manufactured products of Europe or the United States, the standards of living being practically the same. Unlike Europe and the United States, Latin America produces very few of these articles. Even when it produces the raw material, it rarely produces the finished product, or, if producing at all, in quantities or qualities sufficient to satisfy the home demand.

Generally speaking, the imports of all the 20 countries are of the same character. This general statement is of course subject to modifications due to difference of climate and, in the case of primary food products, to differences of home production. Of course heavy woolen clothing is but little in demand in tropical countries, while wheat and flour are largely imported. In the temperate countries no wheat or flour is imported, but the clothing is heavier.

LATIN-AMERICA COMMERCE-1913

TOTAL \$2,864,876,224.



DISTRIBUTION OF TRADE—IMPORTS.

LATIN AMERICAN IMPORTS FROM LEADING COMMERCIAL COUNTRIES.

Countries.	Total from all countries.		United Kingdom.		Germany.		France.		United States.	
	1912	1913	1912	1913	1912	1913	1912	1913	1912	1913
Mexico.....	\$91,331,155	\$97,886,169	\$10,753,154	\$12,950,047	\$11,922,609	\$12,610,385	\$7,809,138	\$9,168,978	\$49,212,836	\$48,643,778
Guatemala.....	9,822,462	10,062,328	1,739,598	1,650,387	2,250,862	2,043,329	436,882	402,025	4,532,361	5,053,060
Salvador.....	6,774,859	6,173,545	1,904,546	1,603,846	664,674	713,855	397,252	418,111	2,627,700	2,491,146
Honduras.....	4,317,314	5,132,678	546,473	751,651	487,969	558,327	190,382	148,280	2,891,838	3,463,662
Nicaragua.....	¹ 5,724,695	² 4,966,820	¹ 1,412,296	² 939,290	¹ 642,753	² 604,038	¹ 448,264	² 256,255	¹ 2,754,940	² 2,549,026
Costa Rica.....	10,187,686	8,778,497	1,391,003	1,303,187	1,503,944	1,355,417	424,189	391,681	5,865,908	4,515,871
Panama.....	9,871,617	³ 10,000,000	2,421,637	³ 2,453,118	957,806	³ 970,263	680,784	³ 689,634	³ 5,413,305	5,483,678
Cuba.....	125,902,241	143,758,736	15,397,649	16,071,787	8,431,201	9,473,543	7,706,064	9,202,720	65,416,475	75,967,525
Dominican Republic.....	8,217,898	9,272,278	720,242	730,191	1,628,286	1,677,833	224,912	274,318	5,100,001	5,769,061
Haiti ⁴	9,876,555	8,100,125	761,206	593,319	484,915	535,544	1,050,416	817,335	7,302,484	5,908,956
North American Republics.....	282,026,482	304,131,176	37,047,804	39,046,823	28,975,019	30,542,534	19,368,283	21,769,337	151,117,848	159,845,763
Per cent of imports.....	100	100	13.48	12.83	10.27	10.04	6.86	7.15	53.58	52.55
Argentina.....	373,307,865	408,711,966	115,109,149	126,959,989	62,023,258	69,172,279	36,490,020	36,933,537	57,353,142	60,171,867
Bolivia.....	19,308,506	21,357,505	3,537,112	⁵ 3,850,000	6,440,316	⁵ 7,000,000	949,885	⁵ 1,100,000	1,791,911	⁵ 1,900,000
Brazil.....	308,243,736	326,428,509	77,615,548	79,881,008	53,018,079	57,043,754	27,751,094	31,939,752	48,109,316	51,289,682
Chile.....	122,075,994	120,274,001	38,616,886	36,028,943	33,189,070	29,578,138	7,261,061	6,623,260	16,806,341	20,089,158
Colombia.....	23,964,623	28,535,800	7,838,879	5,837,400	4,201,125	4,012,100	2,011,886	4,408,600	7,612,037	7,629,500
Ecuador.....	¹ 11,489,104	² 10,354,564	¹ 2,844,473	² 3,058,391	¹ 2,381,573	² 2,105,372	¹ 714,426	² 616,053	¹ 2,588,168	² 2,686,714
Paraguay.....	5,190,082	7,671,551	1,301,454	³ 1,900,000	1,508,737	³ 2,200,000	366,778	³ 537,000	306,467	³ 450,000
Peru.....	24,982,047	29,591,452	6,643,368	7,769,225	4,521,729	5,132,039	1,547,575	1,363,191	5,763,425	8,530,525
Uruguay.....	51,355,200	50,666,000	⁵ 13,800,000	⁵ 13,600,000	⁵ 8,700,000	⁵ 8,600,000	⁶ 4,300,000	⁶ 4,100,000	⁵ 6,200,000	⁵ 6,300,000
Venezuela.....	20,568,939	18,030,103	4,284,886	4,296,294	3,199,389	2,589,986	2,616,400	1,093,655	6,832,438	6,944,136
South American Republics.....	960,486,096	1,021,621,451	271,596,755	283,181,250	179,183,276	187,433,668	84,009,125	88,715,048	153,363,245	165,991,582
Per cent of imports.....	100	100	28.27	27.73	18.65	18.35	8.74	8.68	15.97	16.25
Total of the 20 Republics.....	1,242,512,578	1,325,752,627	308,644,559	322,228,073	208,158,295	217,976,202	103,377,408	110,484,385	304,481,093	325,837,345
Per cent of imports.....	100	100	24.84	24.32	16.67	16.45	8.32	8.34	24.50	24.59

¹ 1911.² 1912.³ Partly estimated.⁴ Fiscal year ending Sept. 30, 1913.⁵ Estimated.

DISTRIBUTION OF TRADE—EXPORTS.

LATIN AMERICAN EXPORTS TO LEADING COMMERCIAL COUNTRIES.

Countries.	Total to all countries.		United Kingdom.		Germany.		France.		United States.	
	1912	1913	1912	1913	1912	1913	1912	1913	1912	1913
Mexico.....	\$148,994,564	\$150,202,808	\$20,099,328	\$15,573,552	\$5,158,365	\$8,219,009	\$4,164,911	\$3,575,509	\$112,729,956	\$116,017,854
Guatemala.....	13,156,538	14,449,926	1,458,498	1,600,029	6,975,006	7,653,557	969	21,268	3,863,829	3,923,354
Salvador.....	9,912,184	9,928,724	445,456	705,607	2,294,500	1,699,694	1,510,492	2,030,346	2,955,794	2,823,851
Honduras.....	3,080,178	3,300,254	20,051	13,467	128,756	176,112	1,817	5 1,500	2,722,009	2,869,188
Nicaragua.....	¹ 6,579,414	² 3,861,516	¹ 523,100	² 515,381	¹ 1,075,044	² 702,256	¹ 2,619,239	² 626,083	¹ 2,056,622	² 1,766,548
Costa Rica.....	10,071,144	10,432,553	4,193,036	4,364,436	559,566	509,804	131,683	96,665	5,025,694	5,297,146
Panama.....	2,064,648	2,467,556	72,714	586,000	202,152	6 240,000	7,863	6 9,000	1,779,660	6 2,130,000
Cuba.....	172,978,328	164,823,059	11,446,336	18,427,163	6,199,172	4,707,548	2,574,735	1,684,548	145,185,933	131,783,619
Dominican Republic.....	12,385,248	10,469,947	1,242,980	241,810	1,774,049	2,068,354	933,212	887,907	7,274,606	5,600,768
Haiti ⁴	17,285,485	11,315,559	5 1,300,000	6 800,000	6 100,000	6 4,200,000	6 8,500,000	6 5,000,000	6 1,100,000	6 1,000,000
North American Republics....	396,537,731	381,251,902	40,801,499	42,327,445	30,466,610	30,176,364	20,444,921	13,932,826	284,694,103	273,212,328
Per cent of exports.....	100	100	10.28	11.10	7.68	7.91	5.15	3.65	71.79	71.66
Argentina.....	465,979,518	468,999,410	117,732,157	116,756,777	52,375,320	56,178,368	34,970,449	36,586,981	31,419,413	22,207,965
Bolivia.....	35,147,965	36,551,390	26,112,023	29,548,087	4,368,301	3,109,758	2,133,950	1,783,017	152,976	218,195
Brazil.....	362,794,846	315,164,687	43,065,547	41,701,815	51,928,195	44,392,410	35,514,990	38,685,561	141,914,885	102,562,923
Chile.....	139,878,201	144,653,312	55,102,650	55,677,548	28,060,695	30,830,378	7,668,570	8,858,313	24,514,565	30,418,801
Colombia.....	32,221,746	34,315,800	4,376,182	5,566,000	1,854,211	3,216,200	625,199	797,900	15,832,882	18,861,800
Ecuador.....	¹ 12,692,237	² 13,689,696	¹ 984,831	² 2,042,278	¹ 2,136,695	² 1,523,356	¹ 4,530,135	² 4,096,863	¹ 3,185,808	² 3,957,306
Paraguay.....	4,108,651	5,462,001	1,018	5 200	847,829	1,198,686	33,199	33,069	593	6 70
Peru.....	45,871,504	44,409,610	15,734,561	16,539,110	3,205,496	2,966,884	2,730,698	1,566,495	17,495,276	14,741,639
Uruguay.....	53,040,000	65,142,000	6,545,892	9,000,000	7,905,882	6 10,000,000	8,801,137	6 12,000,000	2,670,779	2,972,222
Venezuela.....	25,260,908	29,483,789	1,038,551	2,199,053	3,942,708	5,563,768	6,822,992	9,988,043	9,907,604	8,475,251
South American Republics....	1,176,995,576	1,157,871,695	270,693,412	279,030,868	156,625,332	158,979,808	103,831,319	114,396,242	247,094,781	204,416,172
Per cent of exports.....	100	100	22.91	24.09	13.31	13.73	8.81	9.87	20.98	17.65
Total of the 20 Republics.....	1,573,533,307	1,539,123,597	311,494,911	321,358,313	187,091,942	189,156,172	124,276,240	128,329,068	531,788,884	477,628,500
Per cent of exports.....	100	100	19.79	20.88	11.88	12.22	7.89	8.34	34.43	31.03

¹ 1911.

² 1912.

³ Partly estimated.

⁴ Fiscal year ending Sept. 30, 1913.

⁶ Estimated.

EXPORTS.

On the contrary, Latin American exports, while in general falling in one class—that is, raw materials for use in manufacturing, metals, and primary food products—yet, owing to the great differences of soil, climate, rainfall, and other natural conditions, the proximity to or remoteness from markets and the degree of development in transportation, are widely differentiated in the several countries.

The greatest mining development is in such countries as Mexico, Colombia, Peru, Bolivia, and Chile. But there is a wide difference in the character of mining and in the class of minerals exploited in these countries. Gold is produced, but in no very great quantities, in many of the countries, but only in Mexico and Colombia does the production of gold attain to figures of world importance. Silver is produced in many countries, but only in Mexico to a considerable amount. The rarer metals, platinum, vanadium, and the like, are found, often in good-paying quantities, all through the Andes, from Colombia to Chile. Chile, Peru, and Bolivia are the principal producers of copper; Cuba of iron ore, although the great deposits of Chile and of Brazil will undoubtedly soon come into the market. Mexico and Peru are at present the principal sources of the Latin American supply of crude oils, but the known fields of Colombia, Venezuela, Ecuador, and Central America will no doubt soon be developed. Bolivia is the great source of tin and bismuth.

The exportation of forest products, outside of rubber, ivory nuts, and quebracho, has not attained in any country the importance that it is destined to attain in most of them.

Rubber as a forest product is exported from all of the Latin American countries except those of the southern third of South America—that is, excepting those within the Temperate Zone. Brazil is the principal exporter. Bolivia, Peru, Ecuador, Colombia, Venezuela, Mexico, and Central America all produce considerable amounts.

The export of woods, particularly fine cabinet woods, can scarcely be said to have made a beginning in any of the countries. Its principal development has been in the countries bordering on the Caribbean.

The great possibilities of the animal industries in nearly, if not all, of the Latin American countries as a basis of an export trade have been taken advantage of in comparatively few of them. Outside of Argentina, Chile, Uruguay, and southern Brazil, animal industries are generally limited to supplying home needs and the exportation of by-products—hides, hoofs, etc. The great possibilities of western Brazil, Bolivia, Peru, Ecuador, Colombia, Venezuela, Mexico, and Central America as meat-exporting countries await development in the future.

Coffee is an export of all the countries bordering on the Caribbean, and, in addition, Ecuador, Peru, and Brazil—Brazil, of course, being the principal source of the world's supply of coffee.

Cacao is produced in general in all the countries producing coffee, though not in the same localities.

The export of grain, wheat, oats, linseed, Indian corn, flour, bran, and hay is from Argentina, although Chile exports some small quantities of these farm products and in addition beans and fruits. Outside of the countries named, most Latin American countries are importers of wheat and flour. This condition will exist for some time to come.

Cuba is the principal sugar country, its production being far in excess of all the rest of America; but the Dominican Republic, Haiti, and Peru are also exporters.

DISTRIBUTION OF TRADE.

The United States controls nearly three-tenths of all Latin American trade. This is over one-third to one-half more than that controlled by its nearest rival, the United Kingdom, and double or more than double the proportion of Germany. To many Americans this statement sometimes causes surprise. The erroneous impression too often left by writers on Latin American trade subjects, particularly if they be North Americans, is that the United States is woefully behind in Latin American trade. This is far from being true if the whole trade be taken as a basis. The following tables show the total trade of Latin America for the years 1912 and 1913 and the proportionate share of the four leading commercial countries in this trade:

Total trade, 1912, all Latin America.

Imports, \$1,242,512,578; exports, \$1,573,533,307; total, \$2,816,045,885.

SHARE OF FOUR LEADING COMMERCIAL COUNTRIES.

	Imports.	Per cent.	Exports.	Per cent.	Total.	Per cent.
United States.....	\$304,481,093	24.50	\$531,788,884	34.43	\$836,269,977	29.70
United Kingdom.....	308,644,559	24.84	311,494,911	19.79	620,139,460	22.02
Germany.....	208,158,295	16.67	187,091,942	11.88	395,250,237	14.04
France.....	103,377,408	8.32	124,276,240	7.89	227,653,648	8.08

Total trade, 1913, all Latin America.

Imports, \$1,325,752,627; exports, \$1,539,123,597; total, \$2,864,876,224.

SHARE OF FOUR LEADING COMMERCIAL COUNTRIES.

	Imports.	Per cent.	Exports.	Per cent.	Total.	Per cent.
United States.....	\$325,837,345	24.59	\$477,628,500	31.03	\$803,465,845	28.04
United Kingdom.....	322,228,073	24.32	321,353,313	20.88	643,586,386	22.46
Germany.....	217,976,202	16.45	189,156,172	12.22	406,132,374	14.18
France.....	110,484,385	8.34	128,329,068	8.34	238,813,453	8.33

In the northern group of states, Mexico, Central America, Cuba, Haiti, and the Dominican Republic, to which is added Venezuela and Colombia in South America, the United States controls about 60 per cent of the whole trade of these 12 countries, as is shown by the following table:

	Imports.	Exports.	Total.
1913.			
Total trade.....	\$350,697,079	\$445,051,491	\$795,748,570
Share of the United States.....	174,419,399	300,549,379	474,968,778
Per cent of the United States.....	49.7	67.5	59.6

In addition to the countries mentioned, the United States leads in the total trade of Ecuador, in Peru it leads in imports, and is a close second to the United Kingdom in total trade. In Brazil, it has a commanding lead in exports, its takings from Brazil being more than twice that of any other two countries. In the five countries not mentioned the trade of the United States ranks below that of both the United Kingdom and Germany.

For a number of years the United States has been the leading country in Latin American exports; that is, it has taken more of the products of these Republics than has any other country of the world, but heretofore it has always been second to the United Kingdom. In 1913, for the first time in history, the United States led in Latin American imports as well as in exports. This is the most significant fact to be derived from the study of the figures for that year. So far from being distanced by Europe, the United States has in fact gained more rapidly than any of its rivals, not only in the northern or nearby group countries, but also in the southern. Under normal conditions and if the European war had never occurred, everything pointed to the belief that the great bulk of the trade, both in imports and in exports, for nearly every one of the Latin American countries would in a few years move north and south and not east and west.]



IN IMPORTS.

THE PAN AMERICAN UNION is the international organization and office maintained in Washington, D. C., by the twenty-one American republics, as follows: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Salvador, United States, Uruguay, and Venezuela. It is devoted to the development and advancement of commerce, friendly intercourse, and good understanding among these countries. It is supported by quotas contributed by each country, based upon the population. Its affairs are administered by a Director General and Assistant Director, elected by and responsible to a Governing Board, which is composed of the Secretary of State of the United States and the diplomatic representatives in Washington of the other American governments. These two executive officers are assisted by a staff of international experts, statisticians, commercial specialists, editors, translators, compilers, librarians, clerks and stenographers. The Union publishes a Monthly Bulletin in English, Spanish, Portuguese and French, which is a careful record of Pan American progress. It also publishes numerous special reports and pamphlets on various subjects of practical information. Its library, the Columbus Memorial Library, contains 30,000 volumes, 15,000 photographs, 100,000 index cards, and a large collection of maps. The Union is housed in a beautiful building erected through the munificence of Andrew Carnegie.

Panama, February 10-20, 1916

Latin America Missionary Conference

BULLETIN No. 1

January, 1915

Issued by the Committee on Co-operation in Latin America
Room 806 156 Fifth Avenue New York

General Statement

Missions in Latin America, for well known reasons, were not considered at the World's Missionary Conference at Edinburgh. It was felt there by the friends of mission work in the West Indies, Mexico, Central and South America that later on it would be necessary to hold for these countries a Conference along the same lines as the Edinburgh meeting. Plans are now well under way for such a Conference. It should do for Latin America what the Edinburgh gathering did so worthily for the rest of the Mission World.

The development of the present plans has been gradual. In March, 1913, a conference was convened in New York City to consider Mission Work in Latin America. At the conclusion of the conference it seemed desirable to arrange for the continuance of its work with a view to securing larger co-operation among the missionary agencies at work in Latin America and with a view also to arousing more interest at home in the work in these fields. A Committee on co-operation in Latin America, composed of L. C. Barnes, Baptist Home Missionary Society; Ed. F. Cook, Board of Missions of the Southern Methodist Church; W. F. Oldham, Board of Missions of the Methodist Church; John W. Wood, Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and Robert E. Speer, Chairman, Board of Foreign Missions of the Presbyterian Church in the U. S. A., was organized accordingly. This committee subsequently grew into a larger and more representative body; there are now serving on it representatives elected by almost every American missionary agency at work in Latin America.

In February, 1914, the Committee issued a letter to Missionaries outlining its program, offering its help, and asking for opinions as to the holding of Conferences on the Field, the number, places, dates, etc. Replies to this letter indicated that the missionaries were unanimous in their opinion that there should be one great Conference in 1916, followed by sectional conferences in other important centers.

On September 22, 1914, at a representative meeting of the enlarged Committee in New York, it was unanimously decided to hold a Conference on Missions in Latin America, in the City of Panama in February, 1916, to be followed by Sectional Conferences in Lima, Santiago, Buenos Aires, Rio de Janeiro, Havana and Mexico City. A sub-committee to arrange for the Conferences was appointed, consisting of Bishop W. F. Oldham, Chairman;

Dr. C. L. Thompson, E. T. Colton, and Mrs. Annie R. Atwater, with the Chairman of the General Committee, member *ex-Officio*. This Committee was instructed to enlarge its number and to secure if possible for the work of the organization of the Conference the services of some strong missionary in Latin America. It later requested the Christian Woman's Board of Missions to release the Rev. S. G. Inman, a missionary in Mexico, to become the Executive Secretary, which they generously did, agreeing to continue his salary while he was thus occupied. Mr. Inman is now in the office of the Committee at 156 Fifth Avenue, developing the various phases of the General and Sub-Conferences.

At a later meeting of the sub-Committee with the helpful presence of Doctors Mott, Morehouse, and George Heber Jones, it was decided that a preliminary conference should be held in New York City, probably in February, 1915, which would outline the general purpose and plans of the Panama meeting and would make possible united intercession for that Conference. As many as possible of close friends of Latin America missionary work will be brought together for this meeting. It is hoped to arrange a gathering of this character in some Southern city also.

February 10 to 20, 1916, has been decided upon as the best date for the Panama meeting; this gives time for those who visit the sub-conference in South America to return home for the general church meetings in May. The subsequent sub-conferences would thus come approximately on the following dates: Lima, March 1 to 5; Santiago, March 12 to 20; Buenos Aires, March 22 to April 2; Rio de Janeiro, April 6 to 13; Havana and Mexico City in March.

The organization of a Committee on the Canal Zone to have charge of all local arrangements has been referred to Mr. H. A. A. Smith, auditor of the Zone, and other prominent Christian workers there.

The importance of having the co-operation of European Societies working in Latin America is fully realized; Mr. Speer and Mr. Mott are now taking up this matter with these bodies.

The following Commissions have been determined upon: 1. *Survey and Occupation*; 2. *Message and Method*; 3. *Education*; 4. *Literature*; 5. *Women's Work*; 6. *The Church in the Field*; 7. *The Home Base*; 8. *Co-operation and Union*. Many of the strongest missionary leaders have already been secured as chairmen and members of these Commissions; the whole list will soon be published. The Chairmen will assemble at an early date in New York to confer together and outline in detail the work of each Commission. When finally prepared the reports will be printed and mailed to the delegates for study before the Conference; they will be published afterward in permanent form, along with the discussions and findings of the Panama meeting. The Commissions in their work will follow the general plan of those of the Edinburgh Conference. Provisions are being made for a comprehensive and scientific study of the whole problem of Missions in Latin America.

It is encouraging to see the enthusiastic reception that prominent missionary workers and laymen are giving to the idea of the Conference. Not a voice has been heard dissenting from the general opinion that now is the opportune time for a Latin America Conference and that the importance of the subject justifies the large and comprehensive plans now being developed.

The Timeliness of the Conference

Many considerations indicate the timeliness of a conference now on the deeper moral and religious problems of Latin America.

The opening of the Panama Canal and the Panama Exposition in San Francisco are drawing the minds of people of the United States and of Canada and the thought of other nations, as far as it can be lifted from their own affairs, to the new era which is beginning for Latin America.

The happy issue of the mediation of Argentina, Brazil and Chile in connection with the Mexican situation produced a new spirit of good will and confidence toward the United States on the part of all the Latin American peoples and created a new atmosphere of friendliness and trust.

The dreadful sufferings and disasters of Mexico on account of its revolutions and the equally real, though bloodless, hardships of the other Latin American nations, due to the economical disturbance of the European War, have opened the minds of these nations to a yet more anxious search for the principles of national life which will make them self dependent and secure.

Many new ties are binding together in community of interest and purpose the nations of North and South America and the spirit of common religious faith and Christian purpose must pervade all these relationships if they are to be safe and abiding.

The omission of Mission work in Latin America from the consideration of the Edinburgh Missionary Conference has made it absolutely necessary that the needs of this great work should have now, without further delay, an adequate independent consideration.

The present world situation has taught the world one supreme lesson, namely, that without Christ and His Gospel, purely believed and faithfully obeyed, no science, or culture, or trade, or diplomacy will avail to meet human need.

What the Conference Can Do

It can awaken in the United States and Canada a deeper, more intelligent and more sympathetic interest in all that concerns the highest life of Latin America.

It can unite the Christian forces of North and South America in a common effort to meet their international and continental problems.

It can spiritualize the new era which is beginning and can strike the notes of religious need and fellowship at a time when the minds of men are turning largely to the commercial significance of the opening of the Panama Canal and the closer relations of North and South America.

It can support the best sentiment of Latin America in its effort to meet the greatest needs of all the nations of North and South America, namely, the need of character and Christian faith.

It can give a new heart of hope and courage to the missionary forces throughout Latin America.

It can encourage the strong and growing evangelical churches in Brazil, Argentina, Chile and the other lands.

It can enlist the interest and support of the growing number of strong men in Latin America who realize that evangelical Christianity is the only hope of the American nations.

It can increase the effectiveness of missionary activity, study the best methods of missionary work, secure a larger occupation of the field and promote the fullest measure of co-operation and mutual support.

It can begin a new work of prayer and love in behalf of these nations which God would have bound together in unity and good will.

Delegates

The nature of the Panama Conference and the available facilities and meeting place, make it necessary to limit the number of delegates. It is to be a deliberative body. Great questions are to be faced. The influence of the gathering will be felt in missionary work for Latin America for years to come. Those who have an intimate knowledge of Latin American life or of the principles of missions which will aid in working out the problems on these fields, will be particularly helpful in such a gathering. There will not be room for all who will wish to attend, but the missionary agencies will make every effort to have present those who can contribute most and bring back to the home churches the largest help from the Conference.

There should be included among these: (1) Officers and members of Boards doing work in Latin America; (2) the missionaries on these fields; (3) representatives of native churches; (4) prominent public men in Latin America who sympathize with our efforts to meet the spiritual needs of their people; (5) Christian business men, educators and statesmen outside of these countries who are specially interested in their development. Thus the problem will be considered from the standpoints of intricate missionary administration at the home base, the lessons from past work done in the field, the national characteristics and needs of these peoples, and the enlarged brotherhood involved in the closer relationships of Anglo Saxon and Latin American peoples. Mission Boards will provide especially for the first three classes of delegates and the Conference Committee has been empowered to invite the two latter.

Each Mission Board doing work in Latin America is entitled to send two delegates from its home organization and two from the mission field. One additional delegate is allowed for every \$20,000 annual expenditure in Latin America. These additional delegates may come from either the home base or the mission field at the option of the Society appointing them. *It is of the greatest importance, however, that the strong leaders of the church native to each of the fields be included in the delegations selected by the Missionary Agencies. All Boards are urgently requested to keep this before them in their appointments.*

The Committee hopes to receive very soon the list of delegates appointed by each Society. Special effort will be made to help each delegate to prepare for his important work in the Conference, so that he may contribute in the largest way to the discussions.

The official delegation will be limited to three hundred. The question of admitting others who would be interested visitors is problematical, on account of restricted accommodations at Panama during February, which is the tourist season. The Secretary of the Conference, however, should be glad to receive the names of others than official delegates desirous of attending, and will endeavor to arrange accommodations. It is of course desirable to have as many such interested visitors as can be cared for under the limitations.

General Field of Investigation for Commissions

1. SURVEY AND OCCUPATION

Survey of Latin America—Physical, Industrial, Moral, Social and Religious Conditions; Present Work of Protestant Missions; Unoccupied Fields; Forces needed for Adequate Occupation; Statistical Atlas.

2. MESSAGE AND METHOD

Spiritual Inheritance, with influence on present conditions; Study of Ancient Indian Faiths and how far the Roman Catholic Church has met the needs; Problem of Presentation of the Gospel with phases most needing emphasis in these fields; Preparation of Missionaries in accordance with particular conditions in Latin America.

3. EDUCATION

State Schools; Mission Schools, Aim and influence on Community Life; Primary and Secondary Schools; Special Schools and Courses; Religious and Theological Training; The Teaching Force; Methods; Religious Education through Sunday Schools; Physical Education and Athletics.

4. LITERATURE

The Secular Press; Analysis of Present Evangelical Literature with Catalog of same; Future Evangelical Literature—a definite outline of that most needed with scheme for furnishing same; Promotion and Wider Circulation of Literature.

5. WOMEN'S WORK

The Position and Influence of Woman in Latin America; Field of Work for Women; Relation to Home and Purity Problem; Methods of Helping Latin America in the Solution of Social Problems Affecting the Life and Work of Women.

6. THE CHURCH IN THE FIELD

Organization of Membership; Support; Development of Leaders; Practice and Development, with Problem of Self-Propagation; Spiritual Life; Relationships with Government.

7. HOME BASE

Publicity; Educational—Reading Courses, Mission Study Text Book, etc.; Promotional Christian Work among Students; Use of Missionaries on Furlough, etc.; Plans for Development of Intercession; How to Secure Increased Interest in Latin America and Friendship of all the American Nations; Increased Support of Missions.

8. CO-OPERATION AND UNION

Study of what is being done at present; Conferences of Workers on the Field; Future Co-operation, in Most Feasible Fields, such as Literature, Education, and better Occupation of Territory; Co-operation with Governmental Agencies, etc.; Problem of Christian Union; Continuance of Co-operation Movements growing out of this Conference.

Missionaries and others interested are invited to send treatises on any of these problems to the Secretary of the Committee on Co-operation, who will put them in the hands of the respective Commission Chairmen.

Sectional Conferences

The sectional conferences following the Panama meeting promise to be of great helpfulness. Representative missionary leaders who have been in attendance at the Panama Conference will take the inspiration and findings of this larger meeting to six different centers in Latin America. There will be called together at each center a large representative gathering of the missions and churches in the contiguous country. Much that will have been done in a general way at Panama will be done particularly in each sectional conference where delegates will be able to examine in a very minute way all the problems of their own fields. Each section will form a committee to organize its own conference, with the following committees of investigation:

1. *Survey of Field*, with new work needed; 2. *Evangelism, Self-Propagation and Personal Work*; 3. *Literature*; 4. *Education and Christian Leadership*; 5. *The Church, Spiritual Life, Self-Support, Sunday School, and Young People's Society*; 6. *Co-operation, Publication, Education, Division of Territory*, etc.

It will be seen that these will cover practically the same ground as the Commissions appointed for the Panama Conference. These local Committees can act with the Commissions in helping them prepare their report for Panama. Then they will confer with the visiting delegates at the sectional conferences and in the light of all the investigations form findings which will outline the missionary program and policy for each country in Latin America. The organization will be thorough—a wheel within a wheel, as it were—so that a comprehensive program of not only activities already set in motion, but also those yet to be developed will be outlined. A study will be made of what new missionary forces should enter these fields in order to cover them adequately; this will be of the greatest help to organizations facing the question of opening work in Latin America. The night sessions of the sectional conferences will be largely inspirational in the hope that extensive evangelistic campaigns may be set in motion.

Intercession

Our task is too great for human strength. No organization, however perfect it might be, can arouse the home church, send sufficient workers, or grapple successfully with the great spiritual problems in Latin America. Our sufficiency is of God. In proportion to our deep realization of this truth will be the success of the Conference, and the results following it. As you have read this Bulletin you have no doubt wondered how you might help in this great task. You can make no greater contribution than to review these preliminary announcements, and, noting down the things particularly difficult of accomplishment, to give yourself to daily pray that the Holy Spirit may lead to victory all the forces concerned. Will you not do this individually, and wherever possible in groups also? We should be glad to receive suggestions as to how Intercession for the Conference could be enlarged.

To Missionaries

You will recognize more quickly than all others the great need for such a Conference as proposed, and the wonderful possibilities before it. You will realize that by giving your best to its preparation, you will do most for your own work. We want you to study with us the whole problem. Send us your suggestions. Pick out from the Outline of the Commissions' work a topic on which you are particularly interested, and send us a treatise on the subject. Get together in groups for discussion of the Conference and especially for prayer. And remember how important the close proximity of the Conference makes immediate action.

Committee on Co-operation in Latin America

As Appointed by Participating Boards

Mr. R. E. Speer (Chairman)	Bd. For. Miss. Pres. U. S. A.
The Rev. W. F. Oldham, D.D. (V.-Ch'man)	Bd. of For. Miss. M. E. Church
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The Rev. W. I. Haven, D.D.	American Bible Society
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Miss Mable Head	Woman's Missionary Council, M. E. South.

Nominations from other boards are expected and also the organization of the European division of the Committee.

For extra copies of this Bulletin, for succeeding numbers, and for any information concerning the Latin America Missionary Conference, address S. G. Inman, Executive Secretary, Room 806, 156 Fifth Avenue, New York City.

Panama, February 10-20, 1916

LATIN AMERICA MISSIONARY CONFERENCE

BULLETIN No. 2

March, 1915

Issued by the Committee on Co-operation in Latin America
Room 806 156 Fifth Avenue New York

The Spirit and Purpose of the Conference

The Panama Conference is not to be a gathering for legislation on ecclesiastical questions or even on matters of missionary policy. It will have no such authority. It is to be a gathering for the honest investigation of the problems of missionary work in Latin America and for full, brotherly conference as to how the needs of Latin America can be most effectively met by the Gospel of Christ. All who believe that that gospel, in its New Testament purity, is the one hope of the world, and who desire to see it proclaimed and applied throughout all the American nations, are entreated to pray for this Conference and for all its preparation, and to do all in their power to promote its true success. Such a Conference can not expect to have God's blessing if it is not held in the spirit of hope and love. It must not be a time of mere negative criticism or of condemnation of what is disapproved. It must be a time of conscientious, prayerful, open-hearted planning together to spread the Word of God throughout all the great reaches of the Latin American nations and to make the living Christ known as the power of salvation alike to nations and to individual men.

The Needs of South America

"How great and pathetic they are! The world's empty continent—the hope of the future—the home to be of millions of Europeans, who are already beginning to flow there in a steady stream—it is without true religion, and does not realize its danger! * * * Yet a faith they must have. What hope is there for Argentina, for example, that Spanish-speaking United States of the

future, without true religion? Of what use are vast material resources, rapid development, wealth, knowledge, power, without that? Surely God has a place in the world for these brilliant Southern races. They are still full of vitality. We have no right to speak of them as effete and played out, especially when we know the marvelous recuperative power of the human race. Well, where should this place of development be but in the free air and temperate climate and wide spaces of the New World, far from the social tyrannies and religious superstitions which have hitherto retarded their proper growth? It is nothing less than axiomatic that South America needs true religion, if its future history is not to be a disappointment and its development a failure. * * *

“South America needs what Christian England, if the Church were but moved with more faith and love, could easily give—true religion; viz., Reformed, Scriptural, Apostolic Christianity. Our own people need it, that they may be saved from only too possible degradation. The Spanish and Portuguese-speaking people need it, that they may develop into the strong free nations they desire to be. The aboriginal races of Indians need it, that they may be saved from extinction and find their place, too, in the Kingdom of God.”—The Rt. Rev. E. F. Every D.D., Anglican Bishop of Argentina.

Active Co-operation in Great Britain

On February 12th, at the call of the Rev. John H. Ritson, the Rev. Alan Ewbank, and Mr. A. Stuart McNairn, fourteen representatives of the British and Foreign Bible Society, the South American Missionary Society, the Evangelical Union of South America, and the Wesleyan Methodist Missionary Society, met to consider how best they might assist in the Panama Conference. These Societies are all prepared to co-operate in the most hearty way. The British Corresponding Committee will consist of two representatives from each of these Societies, with other members chosen by these eight. Already prominent missionaries of these Societies in Latin America have been requested to serve on Commissions, and further nominations will be made. It is expected that a strong British delegation will attend the Conference. Secretary McNairn, of the Evangelical Union of South America, is just now sailing from England for a visitation of all mission stations in South America and will finish his tour by attending the Panama Conference.

Increasing the Number of Intercessors

One of the profoundest convictions brought away from the Edinburgh Conference in 1910 by those privileged to be present is that prayer was enthroned in the life of the Conference. None can forget those mid-day seasons when a holy silence settled on all and the souls of men waited on God. But that prayer life began long before the Conference opened. In the sessions of the organizing committees, and in the prayer life of earnest men and women throughout the world, intercession was made daily in behalf both of the Conference and those who carried its responsibilities. And it is clear that there is a vital and indispensable link between the intercessory life that infused it and the historic results which have attended Edinburgh.

As we face the coming of the Latin America Missionary Conference we desire to profit by this practical lesson of Edinburgh. And to this end we invite our friends throughout the world to unite with us in creating like conditions for this event. We ask that wherever intercession is made, the vital issues involved in the Conference's relation to the religious development of South America may be remembered. We believe that in every mission station throughout the world the work involved in this Conference, both in its preparatory stages, and during its sessions, and especially its after results, will be earnestly set forth in prayer. We would ask that pastors in the home lands present it to their people for intercession, and that Christians everywhere add the Conference to their prayer list.

It will be particularly timely to remember in this intercession two things:

1. The Committee on Co-operation and its Officers, that they may be divinely guided in all the arrangements for the Conference.
 2. The Commissions, that as a result of their labors not only knowledge of conditions in South America, but new increments of power and effective service in the task of winning that continent of promise for our Lord, may attend the publication of their investigations.
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Encouraging Public Meetings

GARDEN CITY

The Annual Conference of Foreign Mission Boards of North America, held at Garden City, January 13-14, gave enthusiastic endorsement of the Panama Conference at a special meeting held for the presentation of the subject. Mr. Speer called the meeting to order and reviewed the development of the idea of a missionary conference for Latin America. Bishop Oldham presented the general plans for the Panama Conference. Mr. Inman told how the Conference idea had been welcomed by the Latin American missions and set forth the great need of such a gathering, as expressed to him by missionaries in all fields he had recently visited. Dr. Mott spoke of what the Conference would do at this time, not only for Latin America but also for the whole Christian world. Its many large and delicate problems could only be solved by real dependence on God. Bishop Lloyd, when called upon, spoke of his great interest in the Conference, and expressed the hope that we might be able to work in harmony with all the diversified religious interests in these fields. Dr. Ray gave some interesting facts concerning the needs of Latin America, saying that he had not the slightest interest in a negative and polemical propaganda, but that he was intensely interested in giving to these lands a Gospel that would vitalize personal and national life. One of the devotional periods of the Foreign Missions Conference was given over to intercession for the Panama gathering.

NEW YORK

An important meeting for conference and prayer was held in the Foreign Missions Assembly Room, 156 Fifth Avenue, Wednesday afternoon, February 24th. Mr. Speer presided and presented the general plans of the Conference, after which Dr. S. Earl Taylor gave a magnificent pictorial survey of South America, showing pictures which he had taken personally on these mission fields. Following this, Mr. E. T. Colton presented the needs of the students of Latin America and gave startling details as to the scepticism and religious unbelief prevailing among them. Dr. L. C. Barnes, speaking on "The Why of the Conference," emphasized the necessity of our approaching the problem in the largest and most sympathetic way, uniting the two Americas in their common need of Christ and His Gospel. Mr. Inman described the detailed arrangements for the Conference. The Chairmen of the Commissions presented, in brief talks, the outlines of their proposed investigations. Few of the audience had realized the great work that these eight Commissions had undertaken. Their investigations will cover practically every field in Latin America, and the published reports will be volumes of great authority for all who are interested in the actual conditions of social, educational and religious life in these countries. Prayer was offered that the Chairmen of Commissions, the Committee of Arrangements, the missionaries on the field, and all who have to do with the development of the Conference, should be guided in the many delicate and important problems which they are facing.

NASHVILLE

A similar gathering is planned for Nashville on March 10th. The Executive Secretary will be present at that meeting and, besides giving an explanation

of the Conference to the public, will consult with members of the Boards with headquarters in the South concerning further developments of plans for Panama. Missionary leaders from nearby centers will be invited. The Secretaries of the Southern Presbyterian, Methodist and Baptist Boards have the local arrangements in charge.

Needs of the Students of Latin America

One of the attractive and impressive views we get in the Latin American States is that of the well-equipped universities. In all of the great capitals there are large groups of students who are, in an unusual way, great forces in the leadership of their nations. There must be, from Mexico to the Straits, not far from 40,000 university students, and a number perhaps almost as large of preparatory students.

These universities recruit their students from the ruling classes. The men go out to take places of power, and so that endless chain of power and privilege never stops. The universities are further very closely related to the governing life because the faculties are often made up of men who are at the same time holding important bureaus in the government. Perhaps a justice of the Supreme Court or a Cabinet minister will be on the faculty of a university.

The students are not only greatly tempted, as in other lands, but they are without many of the great constructive influences that have done so much to mold the spiritual and ethical life of North American student bodies. They are without spiritual undergirding. After an address to a body of them on "Why an Educated Man To-day May Believe in Jesus as Saviour and Lord," as they came up and asked questions, even for hours, one of them said, "All that was said to-night about Jesus said about the man in the moon would have sounded no more strange. He added: "I had dismissed religion as unworthy of consideration by an educated man." When asked how many he represented, a chorus said, "He represents all of us."

There is too little constructive literature they can read. The neurotic novels, the evil literature, pours in upon them from Europe like a flood. They are in universities without dormitories, without athletics. Non-residents are without home life.

Is it not perfectly idle to talk about carrying the Gospel to a nation where the great governing forces present and future are now, almost to a man, not only irreligious, but many of them anti-Christian, where the universities are giving the students the most destructive interpretation of philosophy, the most materialistic conception of life, doing nothing to counteract the temptations that are destructive to character?

And certainly a body of men like this, who hold in their hands so much of the influences of their countries, who are in spiritual confusion and moral peril, with little of the compulsion that will send them out to be unselfish leaders of their people, we ought to remember in our prayers, praying as this Conference takes form that there will be adequate measures taken to interpret the Gospel to the certain leadership of Latin America.

Arrangements for the Conference *

The Panama Conference was born in true prayer, which is another way of saying that it was born in the will of God. Two missionaries from Latin America attending the Edinburgh Conference, while talking and praying over the needs of these lands which were not being considered in that great gathering, decided to call together for lunch all the delegates from Latin America. No one knew who was responsible for that call, but a movement was started then in favor of a Conference to deal with the Latin American missionary problem. Since that time earnest prayer has gone up from many centers of these neglected lands that such a conference might be held. That plans are actually in operation for the holding of a representative gathering has led earnest workers all over these twenty republics to thank God.

No one who has been helping with the arrangements for the Conference can fail to realize that much prayer has already been made. The response to the announcement of the Conference has been enthusiastic, and men in both continents realize that the time is propitious. Plans have gone forward rapidly. The missionaries in the field were consulted as to whether they preferred a quiet meeting for study and conference or a large popular meeting that would arouse enthusiasm in the general public for the mission work and include a great evangelistic campaign. The general decision was for a delegated body of the most interested people to confer deliberately over the great problems of the church, of education, of literature, of the best ways of presenting the message of Christ, and of the closer uniting of the Christian forces in these lands.

Acting on this decision, a large part of the time of the Committee on Arrangements has been given to the organization of eight Commissions that are to undertake a thorough study of all the important problems in connection with mission work in Latin America.

The Chairmen are men who have lived with the Latin American problem. They spent this morning together in united conference, and you are to hear briefly from each of them this afternoon. They have a tremendous work before them. They will need our continued prayers. Working with these eight Chairmen are 192 men and women, as members of the Commissions, representing approximately 30 missionary organizations and institutions. The first draft of these Commission reports, it is hoped, will be made by April. It will then be sent to the Committee for correction and addition, and on returning to the Chairmen will be re-edited and given to the printer, so as to be in the hands of the delegates before their going to Panama. Outlines of the Commissions' work can be secured from the Secretary, and any one who will do so is invited to send in a paper for consideration by the Commission in which he is most interested.

Who will go to the Panama Conference? There will be five classes of delegates:

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- (1) Officers and members of Mission Boards.
 - (2) Missionaries.
 - (3) Native leaders.
 - (4) Christian laymen in North America and Europe.
 - (5) Earnest men from Latin America in sympathy with the effort of missions.

Each Mission Board is allowed four delegates, and one in addition to every \$20,000 expended. Some Boards have already elected their delegates, and are finding it difficult to provide for all whom they would like to send within their allotment. Accommodations at Panama during February, which is the most desirable time to visit the Canal, are limited, and it cannot be said how many visitors outside of the 300 official delegates can be accommodated. But we shall be glad to receive names and will do our best.

What will be the program? The Conference will last ten days beginning on Thursday and closing on the second Sunday night. During the eight weekdays each morning and afternoon will be given over to presentation and discussion of one of the Commission Reports. As all delegates will have read the reports beforehand, the presentation will be brief, and most of the time can be given to discussion. The night sessions and Sundays will be given to inspirational addresses on the great themes of the Kingdom of God and its progress throughout the world. The discussions and addresses of the Conference with the Commission Reports will be published in three convenient volumes for circulation after the Conference.

Why Panama for the Conference? Not because there is great opportunity to see large mission work or typical Latin America life, but because it is most central for all delegates from North and South America. Some are disappointed that it was not decided to go to one of the great centers like Buenos Aires or Rio. But provision has been made to touch all these centers by means of Sectional Conferences. Following the Conference a party of missionary leaders will sail down the west coast to Lima and Santiago and cross the Andes to Buenos Aires and come up to Rio, staying a week or more in each of these centers, where the leaders in the churches will be brought in from all that section of the country, and the problems of that field will be faced minutely as the problems of the whole field are faced at Panama. Besides the party going around South America another will visit the West Indies and Mexico with the same purposes. Thus the important findings at the Panama Conference will be carried directly to the various fields. It is hoped, too, that these Sectional Conferences may be the beginning of wide evangelistic campaigns. The return of the delegates to the home land should lead to deepened interest in the more adequate support of all Latin American missions.

The practical man will ask: How is the Conference to be financed? In the first place, the Conference is planned upon the most economical basis possible consistent with thoroughness. The Executive officers of the Conference are all allowed by their respective Boards to give sufficient time for the accomplishment of the task, without any expense for salary to the Conference Committee. The budget amounts to about \$15,000, half of which has been raised already, mostly from individuals who are especially interested in this work.

One who has had much to do with such movements said at the close of our last Committee meeting that he never saw a Conference whose arrangements had progressed so rapidly and with such unanimity of support as the Panama Conference. Many things are throwing the two Americas closer together, and all are bound to feel that this is an opportune time. May we not believe that it is God's time, and that the enthusiasm with which the idea meets is God's way of heartening us for a task that has indeed within it many delicate and difficult problems that for their solution will challenge our faith and our will to obey God?

So let us remember that no matter how perfect our organization for the Conference and for the continuation of the work after the Conference, the one thing necessary for the advancement of our missions is to help the missionaries and the church on the field, as well as the Christians at home, to get clearly a vision of God and of His power to save a world so greatly in need of Him as is our world of North and South America.

* Address of the Rev. S. G. Inman, Executive Secretary, at the meeting in New York, February 24th, 1915.

Progress of Sectional Conferences

The workers in Lima are the first to report to the Executive Office the organization of a local committee to prepare for their Sectional Conference. The following officers were elected: President, Rev. John Ritchie, of The Evangelical Union of South America; Vice-President, Rev. Wm. O. Stuntz, of the Methodist Episcopal Mission; Secretary, Rev. W. H. Rainey, agent of the British and Foreign Bible Society; Treasurer, Mr. Milton M. Longshore, of the Methodist Episcopal Mission.

Chairmen have been appointed of the local committees which are to investigate special subjects and report to the local Conference. These Committees will work in connection with the larger Commissions for the General Conference. The mission workers in Ecuador and Bolivia have been invited by the Lima Committee to join in that Sectional Conference. The Secretary writes: "The news of this proposed meeting of workers in these Latin American republics is most welcome to us and your Committee can count on the hearty co-operation of missionaries at work in Peru."

A letter from the Rev. H. C. Tucker of Rio de Janeiro tells of the meeting of a provisional committee to arrange the Brazilian Sectional Conference. It was planned to call very soon a representative meeting of all the pastors and workers in and round about the city for the purpose of organizing the permanent committee. Mr. Tucker says, "You may rest assured that we will do everything in our power to carry out the plans and shall be engaged in earnest prayer with the hope that the Panama Conference and others to follow it may result in a great forward movement of the missions in Latin America." There is to be a National Sunday School Convention in Brazil this month, meeting with Mr. F. L. Brown, Secretary of the World's Sunday School Association, who will also confer with the Brazilian workers concerning detailed plans both for the Panama and the Sectional Conference, and will bring back to the General Committee their special recommendations.

Dr. John R. Mott, of the Advisory Committee of the Conference, has just returned from Havana, where he discussed with the missionaries the complete plans for both the Panama Conference and the Sectional Conference in Cuba. The forty leading Christian workers at the meeting appointed a committee representing practically all the organizations doing evangelical work in the island to prepare for the Havana Conference. The temporary officers of the committee are: The Rev. M. N. McCall, Superintendent of the Southern Baptist Mission, Chairman; Mr. J. E. Hubbard, Secretary of the Havana Y. M. C. A., Secretary. The committee members resident in Havana form a sub-committee to prepare an outline of proposed work to be presented to the non-resident committeemen for their consideration. As soon as possible, Committees to study the subjects to be presented at the Sectional Conference will be appointed. All were urged to bear in mind that the Committee has no legislative power, and could in no way commit their Boards to any course of action, and that the proposed Conference is for inspiration and information and not for legislation.

Already some of the Mission Boards have appointed representatives to these Sectional Conferences. A pilgrimage through Latin America of the most able missionary leaders of America and Europe will mark this as one of the leading events in modern missionary history, beginning an era of extensive interest in the spiritual life of these lands.

Local Arrangements at Panama

The local committee at Panama is actively at work arranging for the reception of the Conference. In a visit at the Conference office in January, Mr. H. A. A. Smith, Auditor of the Canal Zone, suggested plans for hotel accommodations, meeting places, etc., which will assure the best provision for the Conference. A meeting of all the ministers on the Isthmus with prominent laymen was held February 19th, and a Local Committee was formally organized, and sub-committees were appointed to proceed with the detailed problems of entertaining the Conference. Mr. H. A. A. Smith is Chairman and Mr. F. M. M. Richardson, Superintendent of Clubs and Playgrounds, is Secretary.

Chairmen of Commissions Confer

An important meeting of the Chairmen of the Commissions of the Panama Conference was held in New York February 24, presided over by Bishop Oldham, Chairman of the Committee on Arrangements. The following Chairmen were present: Mr. E. T. Colton, of Commission I; the Rt. Rev. Wm. Cabell Brown, D.D., of Commission II; Prof. Donald MacLaren, of Commission III; Prof. Andrés Osuna, of Commission IV; the Rev. George H. Brewer, D.D., of Commission VI, (representing Bishop Stuntz, then in South America); Mr. Harry Wade Hicks, Vice-Chairman of Commission VII; the Rev. Chas. L. Thompson, D.D., of Commission VIII. Dr. Barnes, Mr. Speer and Mr. Inman were also present.

The meeting considered the general spirit which should characterize the reports and then revised carefully the membership of the Commissions. Much time was given to the discussion of methods of preparing the reports. Each Commission appointed an Executive Committee, as indicated below, except Commission V, on Women's Work, which has not been fully organized, and Commission VI, on the Church in the Field, which awaits the early return to the United States of Bishop Stuntz. The length of the reports was fixed at an average of 30,000 words. These will be published for circulation among the delegates before the Conference, and will afterward be issued in permanent form with the discussions at Panama. With the exceptions of Commissions I, IV and VII, all material for Commission reports is to be sent to the office of the Executive Secretary. The Chairmen of Commissions I, IV and VII will receive contributions direct. The Chairmen will meet again on Wednesday, May 12th, 1915, at 156 Fifth Avenue, New York City. The Executive Committee of each Commission will meet frequently.

The Chairmen and Executive Committees of the American sections of the six Commissions fully organized are:

I. *Survey and Occupation.*

Mr. E. T. Colton, Chairman, 124 East 28th Street, New York City; Prof. Harlan P. Beach, the Rev. H. K. Carroll, the Rev. H. Paul Douglass, Mr. Morris W. Ehnes, Prof. D. J. Fleming, Prof. Edmund D. Soper, Mr. Robert E. Speer.

II. *Message and Method.*

The Rt. Rev. Wm. Cabell Brown, D.D., Chairman, Monroe Terrace, Richmond, Va.; the Rev. Ed. F. Cook, the Rev. Wm. F. Oldham, the Rev. Charles T. Paul.

III. *Education.*

Prof. Donald MacLaren, Chairman, 5 West 82d Street, New York City; Prof. Paul Monroe, the Rev. Thomas Nicholson, Dean James E. Russell, Prof. T. H. P. Sailer.

IV. *Literature.*

Prof. Andrés Osuna, Chairman, Broadway and Ninth Avenue, Nashville, Tenn.; the Rev. John M. Kyle, the Rev. Judson Swift, the Rev. G. B. Winton.

VII. *Home Base.*

The Rev. T. B. Ray, D.D., Chairman, 1103 Main Street, Richmond, Va.; Mr. Harry Wade Hicks, Vice-Chairman, 156 Fifth Avenue, New York City; the Rev. Wm. P. Schell, Secretary; Mr. F. P. Turner, the Rev. Charles L. White.

VIII. *Co-operation and Union.*

The Rev. Charles L. Thompson, D.D., Chairman, 156 Fifth Avenue, New York City; the Rev. L. C. Barnes, Mr. Chas. D. Hurrey, the Rev. George C. Lenington, the Rev. Allan MacRossie, the Rev. Ward Platt, the Rev. Stanley White.

For extra copies of this and succeeding Bulletins, and for any information concerning the Latin America Missionary Conference, address S. G. Inman, Executive Secretary, Room 806, 156 Fifth Avenue, New York City.

Helps in Preparing Commission and Committee Reports

Reports of Edinburgh Conference (per set of nine volumes, \$5.00) . . .	\$0.65
Report of Latin America Conference, New York, March, 191320
Report of Continuation Committee Conferences in Asia	1.75
Report of Cincinnati Conference on Mexico05
Report of Sunday School Commission on Latin America05

“South American Problems,” by R. E. Speer, and “Mexico To-day,” by G. B. Winton, are the latest Mission Study Text Books. All these can be ordered through the office of the Committee on Co-operation in Latin America.

For those desirous of studying the missionary opportunities in Latin America, we recommend Reference Library Number Twelve, published by the Missionary Education Movement, 156 Fifth Avenue, New York, which consists of the following eight volumes:

- The South American Republics, by Thomas C. Dawson (2 vols.).
- Panama to Patagonia, by Charles M. Pepper.
- Protestant Missions in South America, by Harlan P. Beach and others.
- The South Americans, by Albert Hale.
- The Continent of Opportunity, by Francis E. Clark.
- Latin America, by Hubert W. Brown.
- The Bible in Brazil, by H. C. Tucker.

The publisher's price of these volumes separately would be \$12.65. They can be secured, however, from the Missionary Education Movement for \$3.69, carriage extra.

Committee on Co-operation in Latin America

(The members of this permanent committee are selected by their respective Boards; it has chosen the “Committee on Arrangements” to develop the Conference.)

Mr. R. E. Speer (Chairman)	Bd. For. Miss. Pres. U. S. A.
The Rev. W. F. Oldham, D.D. (V.-Ch'man)	Bd. of For. Miss. M. E. Church
The Rev. L. C. Barnes, D.D. (Rec. Sec'y)	Am. Bap. Home Miss. Soc.
The Rev. S. G. Inman (Exec. Sec'y)	Christian Women's Bd. of Miss.
The Rev. Enoch F. Bell	Am. Bd. of Comm. of For. Miss.
Mr. F. L. Brown	World's S. S. Asso.
Miss Carrie J. Carnahan	Wom. For. Miss'y Soc. M. E.
The Rev. S. H. Chester, D.D.	Ex. Com. For. Miss. Pres. U. S.
Mr. E. T. Colton	International Com. Y. M. C. A.
The Rev. Ed. F. Cook, D.D.	Bd. of Miss. M. E. South.
The Rev. J. H. Franklin, D.D.	Am. Bap. For. Miss. Soc.
The Rev. W. I. Haven, D.D.	American Bible Society
Miss Mable Head	Woman's Missionary Council, M. E. South.
The Rev. S. S. Hough, D.D.	For. Miss. Soc. Un. Br. in Christ.
The Rev. Alex McLean, D.D.	For. Christian Miss'y Soc.
The Rev. M. T. Morrill	Bd. of For. Miss. Christian Ch.
The Rev. T. B. Neely, D.D.	Bd. Home Miss. and Ch. Ex. M. E. Ch.
The Rev. T. B. Ray, D.D.	For. Miss. Bd. Sou. Bap. Con.
The Rev. C. J. Ryder, D.D.	Amer. Miss'y Association
The Rev. C. I. Scofield, D.D.	Central Amer. Mission
The Rev. George Smith	Evan. Un. of S. A.
Miss H. L. Taylor	Nat'l Bd. Y. W. C. A.
The Rev. C. E. Tebbetts	Am. Friends Bd. of For. Miss.
The Rev. C. L. Thompson, D.D.	Bd. Home Miss. Pres. U. S. A.
Mrs. K. S. Westfall	Woman's Am. Bap. Home Miss. Soc.
The Rev. J. D. Williams, D.D.	Christian and Miss'y Alliance

Congress on Christian Work in Latin America.

A Congress on Christian Work in Latin America has been called to meet in the City of Panama, February 10-20, 1916. While the Congress must necessarily be chiefly concerned in studying the problems of Latin-American life and religion, a most beneficial reaction will undoubtedly be felt on the Christian work in all the countries represented by the delegates. The Committee on Arrangements has endeavored to give expression to this thought in the following statement of its purpose:

“Realizing the ever-increasing interdependence of the civilizations of the world, and especially those of North and Latin America, as well as of the continent of Europe, the Congress at Panama has been called for the purposes:

“First—To obtain a more accurate mutual knowledge of the history, resources, achievements and ideals of the peoples so closely associated in their business and social life.

“Second—To reveal the fact that these countries may mutually serve one another by contributing the best in their civilizations to each other’s life.

“Third—To discover and devise means to correct such defects and weaknesses in character as may be hindering the growth of those nations.

“Fourth—To unite in a common purpose to strengthen the moral, social and religious forces that are now working for the betterment of these countries, and to create the desire for these things where absent.

VOZ DE ALERTA A LOS CATOLICOS.

Habla el Ilustrísimo señor Obispo de Panamá.

A nuestros amados fieles, salud, paz y bendición en nuestro Señor Jesucristo.

Hace ya algunos días que se llamó nuestra atención hacia un hecho que se proyecta realizar en esta nuestra sede episcopal y capital de nuestra católica República a principios del año venidero por cierto elemento protestante de los Estados Unidos. Nos referimos a la celebración de un Congreso que diz que para la evangelización (Christian Work) de la América latina ha de tener lugar en Panamá. Este solo lema es ya un insulto para nosotros los latino-americanos que a nadie debe causar admiración, porque sabido es que la belleza de la oratoria protestante consiste en atacar a la Religión Católica y al Romano Pontífice, denigrar y calumniar al clero, ridiculizar nuestras prácticas religiosas y censurar nuestras costumbres cristianas.

Sabedores ya del fin que esos cuantos protestantes se proponen con el mencionado Congreso, pues tenemos a la vista varios periódicos norteamericanos que lo declaran, debemos llamar la atención de nuestros diocesanos y del Supremo Gobierno hacia ese hecho que reviste mayor gravedad de lo que parecer pudiera tanto para nuestro carácter de católicos como para nuestro carácter de panameños.

Y primeramente, por lo que hace a nuestros diocesanos, se trata de festejar el 370° aniversario de la muerte de Martín Lutero, padre del Protestantismo, acaecida en Eisleben el 18 de Febrero de 1546. Evidentemente todos los protestantes, hijos suyos, se esfuerzan por conmemorar esa fecha de la mejor manera que se les ocurre; y a un grupo de los residentes en los Estados Unidos, que de ninguna manera representan el sentimiento norteamericano, se le ha ocurrido celebrarla reuniendo tres Congresos, uno en Nueva York, otro en Panamá y otro en cualquiera otra parte. Sin duda los dichos protestantes consideran la República de Panamá como cosa suya que ya les pertenece, y a donde pueden venir a celebrar meetings, congresos y reuniones a su antojo, como pudieran hacerlo en cualquier punto de los Estados Unidos, disponiendo de nuestros edificios públicos para ello.

¿De qué se tratará en ese Congreso? Pues de "christian work," es decir, de evangelizarnos, porque según ellos, somos unos ignorantes, de moralizarnos, porque en el sentir de ellos, somos unos extraviados; y de sacarnos al camino de la civilización, porque para ellos somos unos salvajes que vagamos en las tinieblas de la barbarie. Tal es el concepto que, según parece, se han formado de nosotros esos ilusos; y no sólo de nosotros los panameños, sino de toda la América latina, porque su programa abraza a todos los pueblos de la América latina como claramente lo dice el *Christian Observer*, periódico presbiteriano de Louisville, Kentucky, y el título que han dado a los proyectados congresos: "Congress on christian work in Latin America" (Congreso para la evangelización de la América latina) ¿Puede darse mayor insulto y mayor humillación para nosotros?

El lenguaje que los oradores (speakers) emplearán en el tal Congreso, ya se deja imaginar. Será su habitual literatura difamatoria para la Iglesia Católica, para el Romano Pontífice, para el clero y para todo el pueblo, de que usan siempre que se ponen a hacer "christian work." Se repetirá lo que con tanto tesón se ha procurado propalar por todos los ámbitos de los Estados Unidos, a saber, que todos los países de la América latina, de México para abajo, están por civilizar, que se hallan en un estado lamentable de atraso y de supina ignorancia porque son católicos, que la Iglesia Católica tiene la culpa de eso, porque los mantiene en ese estado de retroceso y de abyección, queriendo significar con eso que los ferrocarriles, los puentes enormes, los telegrafos, los colosales edificios, el mundo de máquinas, los millones en las áreas y otras mil cosas de que se hace alarde en los Estados Unidos, se deben al Protestantismo. Juzguese de esta lógica! Como si la civilización y la moralidad de un pueblo consistieran en la posesión de esos elementos de bienestar material! En materia de moralidad y de civilización harán bien los difamadores de la Iglesia Católica en bajar muy mucho el tono, y hablar con mucho cuidado, porque no es ciertamente a los Estados Unidos a donde hay que ir para aprender esas cosas.

Lo que esos (speakers) oradores se proponen con su Congreso es, pues, venir a hacer prosélitos para su secta; y por eso el Comité de arreglos para la evangelización de la América latina, dispuso cambiarle el nombre a la reunión, llamándola "congreso" en vez de "missionary conference" que le había dado antes, a fin de encubrir el fin y no asustar a los católicos. Por lo tanto, Nos, en cumplimiento de nuestro deber pastoral, y en uso de nuestra autoridad, prohibimos formalmente, bajo pena de pecado mortal, a todos los católicos sujetos a nuestra jurisdicción, asistir a las sesiones del proyectado congreso protestante que tendrá lugar, según se ha anunciado, en esta ciudad del 10 al 20 de Febrero próximo, aunque sólo sea por curiosidad. (Nota: En una conferencia protestante recientemente celebrada en Edinburg, Escocia, se resolvió no enviar más misioneros protestantes a los pueblos católicos, latinos o griegos, ni malgastar más dinero en tales misiones, porque, dijeron, ya la palabra de Dios ha sido anunciada en ellos; pero para los fanáticos anti-católicos de los Estados Unidos todavía nosotros nos hallamos en las tinieblas de la ignorancia. En cierto modo opinan bien, porque en materia de Protestantismo si estamos en perfecta ignorancia, y damos por ello muchas gracias a Dios.)

Y como, según un artículo publicado en el *Star and Herald* de esta ciudad, se ha franqueado al grupo de oradores (speakers) tanto el edificio del Teatro como el del Instituto Nacional para la celebración de las sesiones, ignorando indudablemente el Excelentísimo señor Presidente el fin del consabido Congreso, que vale tanto como decir que al escoger la ciudad de Panamá, ciudad católica y capital de una nación católica, para celebrar el tantas veces mentado Congreso, lo que se proponen es venirnos a insultar no sólo en nuestra casa, sino en nuestra propia cara, excitamos al Excelentísimo señor Presidente de la República a que no les conceda lo que en su propio país no habrían obtenido, porque en los Estados Unidos los edificios públicos sólo sirven para su objeto y no para propaganda de ninguna secta; a que retire la licencia otorgada, ya que el sentimiento católico panameño ofendido no consiente que sus edificios públicos costeados con el dinero de los católicos panameños, sirvan para que en ellos se haga propaganda seclaria y se ataque a la religión nacional. Cuando los Shriners (Masones de Minnesota) solicitaron, hace algún tiempo, el teatro para celebrar sus fiestas, les concedió por idénticas razones, y fueron a celebrarla en la Zona del Canal. Mayores y más poderosos motivos se ofrecen ahora para la denegación, tanto más cuanto que en la Zona tienen espacios "halls" de la Y. M. C. A. en donde pueden celebrar esas reuniones en su propio territorio norteamericano.

Alerta, pues, amados fieles, y no olvidéis en estas peligrosas circunstancias las palabras del Salvador de los hombres: "guardaos de los falsos profetas, que vienen a vosotros con vestidos de ovejas, y dentro son lobos rapaces. Por sus frutos los conoceréis." (Evang. de S. Mateo, Cap. 7, versos 15 y 16). Y aquellas otras de S. Pablo: "porque los tales falsos apóstoles son obreros engañosos que se transfiguran en Apóstoles de Cristo." (Epístola segunda a los Corintios, cap. II, verso 13).

Panamá, 22 de Septiembre de 1915.

+ GUILLERMO.
Obispo de Panamá.

A ULTIMA HORA.

El Excelentísimo señor Presidente de la República se ha dignado hoy mandarnos mostrar la copia de la comunicación que con fecha 11 del corriente había dirigido al representante de Panamá en Washington, en que retira la licencia otorgada con anterioridad por no haber estado bien al corriente de los propósitos del Congreso. Damos por ello las gracias al primer Magistrado de la nación, y por la prueba que nos da de no desatender los intereses morales y religiosos del pueblo.

Panamá, 25 de Septiembre de 1915.

+ GUILLERMO.
Obispo de Panamá.

His Lordship Rojas, Bishop of Panama, Warns the Catholics in his Diocese Against Campaign to be Started Soon by the Protestants in the Central American Republics.

To our worshippers, health, peace, and blessings in Our Lord Jesus Christ!

Some time ago our attention was called to the fact that a certain campaign is to be started in our episcopal see and capital of our Christian Republic at the beginning of next year by a certain protestant element proceeding from the United States of America. We refer to the so-called task of cheering and spreading christian work in Latin America, which congress is to be held in the city of Panama.

The very slogan and object of said congress assumes the character of an insult to all Latin-American people which must not surprise anyone as it is known throughout that the most brilliant production of the protestant oratory consists to attack our Catholic Religion and our Roman Pontiff, to injure and slander our clergy to ridicule our religious practices and to censor and repudiate our christian habits.

Being quite aware of the object which that group of protestants seek to reach through the above-mentioned congress for we have at sight several American newspapers which plainly announce it, we deem it our paternal duty to call the attention of all our worshippers and that of our Government to the fact, which embodies greater danger than is thought of for our condition of Roman Catholics as well as for that of Panamanians.

As regards worshippers, we firstly want and do warn them that the object of those protestants is to celebrate the 370th anniversary of the death of Martin Luther, father of the Protestantism, occurred in Eisleben on February 18th, 1546. It is evident that all protestants, Martin Luther's sons, are endeavoring to celebrate that date in the most fitting way possible, and to the group of American protestants, which by no means do represent the American sentiment, tries to commemorate it by calling three congresses the first in New York city, the second in Panama, and the third somewhere else. It occurs to us that the protestants in question wrongly and most wrongly fancy that Panama is a thing of theirs, merely belonging to them and that they may freely come here to call for meetings, convene congresses or form assemblies to their taste, with as much ease as they might do it in the United States, employing our public buildings therefor.

"Which matters will be dealt upon in that congress? one may ask, and the reply is: "Christian work," that is to say, to evangelize us, for, according to the opinion of those protestants, we are but a lot of ignorants; to moralize us, as they consider us a bundle of miscarried beings, and, finally, to push us along the ways of civilization, for they think of us as wild savages wandering amidst the darkness of barbarism. Such seems to be the opinion which those deceived people have taken of us all; and it is not only of the Panamanians, but of all the Latin-American people as clearly stated in their program and unmistakably corroborated by the *Christian Observer*, a presbyterian paper issued in Louisville, Kentucky, as well as by the name given to the proposed activities: "Congress on christian work in Latin America." Can there possibly exist a greater insult and humiliation for us?

The language to be employed by their speakers in these congresses may be imagined right now; it will be the usual defamatory language resorted to by them when they intend to attack the Roman Catholic Church, the Roman Pontiff, the clergy and all our people to cherish their "christian work." The work will be again attempted here which they have striven to spread all over the United States, i. e., that all the Latin-American countries, from Mexico southwards, are yet to be civilized, that all our people find themselves in a pitiable condition of ignorance due to their being Catholics, that the Roman Catholic Church is the main responsible therefor as she keeps our people in such an awful condition of barbarism and abjection, meaning thereby that railroads, huge bridges, long telegraphic lines, sky-scrapers, a world of machinery, millions of dollars in the treasuries and caves and one thousand other material things which the United States boasts of, are due to their being protestants. Let every one judge this logic. It would seem as if the morality and civilization of a people lay solely in the possession of these elements for material welfare. In the matter of morality and civilization, we may call it aloud, the defamers of the Catholic Church would do well to lower their voices and speak with great care, for it is certainly not the United States where these two things are to be found.

The object therefore, that those speakers seek through the conven-

ing of their congress is to win converts or proselytes for their religion. And to this effect the committee organized for the evangelization of Latin America decided to change the name of their meeting, calling it "congress" instead of "missionary conference" which had been given it previously, in order to mask their goal and not to frighten the Catholics.

We, therefore, for the fulfillment of our paternal duty and using powers bestowed upon us, do hereby formally prohibit, under penalty of mortal sin, to all the Catholics subject to our jurisdiction, to attend the sessions of the proposed congress in question, which, as announced, is to be held in this city of Panama from the 10th to the 20th of February next, even if their attendance might be prompted by curiosity. Notice.—In a protestant conference recently held at Edinburgh, Scotland, it was decided not to send any more envoys or missionaries of the protestant religion to catholic countries, whether latin or greek, nor to mispend any more money in such task, because it was then said, the Gospel has already been preached in those countries. However, in the opinion of the bitter anti-catholics of the United States we continue to be dumped into the darkness of barbarism and ignorance. By the way we may state that they are partly right, for we are in complete ignorance as regard the Protestantism, for which we fervently thank God.

And as according to an article published in the *Star and Herald*, of this city, the halls of our National Theatre and Institute have been granted to the group of protestants for the sessions of their congress, the President of the Republic undoubtedly ignoring the object of said congress, which comes out to be the same as saying that to select the city of Panama, a catholic city and the chief-town of a catholic country, to celebrate the already much mentioned congress, their idea is to insult ourselves at home and in our very face, we excite his Excellency the President of the Republic not to grant them what they would have not gotten in the United States, as in that country public buildings are destined to their use and not to shelter religious propaganda of any kind, and beg him to cancel the license extended to the protestants, inasmuch as the insulted catholic sentiment of Panamanians does not allow that public buildings paid out by the money of Panamanian Catholics become the shelter of sectarian propaganda against the national religion. A few months ago, when the American Shriners of Minnesota came down here and asked that the National Theatre be granted for their sessions, they were refused this privilege through identical reasons and had to go to the Canal Zone to hold their meetings. In the present case many more and stronger reasons are at hand to refuse granting the National Theatre to the protestants, if it is considered that they can dispose of the Y. M. C. A. halls to celebrate their meetings in their own territory.

Be then on the alert, my beloved worshippers, and do not forget in the actual dangerous circumstances the words of the Saviour of the World: "Beware of false prophets which will come to ye clad with sheep furs, that they really are wolves in their interior. They will be known through their actions." (St. Math. Gospel, chap. 7, vers. 15 and 16). And those of Saint Paul:

"... for those false apostles are deceiving laborers which mask themselves as the Apostles of Christ." (Sec. Epist. to the Corin., chap. II, vers 13).

Panamá, September 22nd, 1915.

+ GUILLERMO,
Bishop of Panama.

AT LAST MOMENT

His Excellency the President of the Republic has deigned to hand over to us to-day copy of a communication addressed by him to the Panamanian representative in Washington on the 11th of this month, whereby he withdraws the license granted to the protestants for the celebration of their congress in the National Theatre of this city, stating that such license had been previously extended due to the object and intentions of same congress not being known to him.

We beg to thank the supreme Magistrate of the nation for his attitude in this case, which proves that he is not indifferent to the moral and religious interests of his people.

Panamá, September 25, 1915.

+ GUILLERMO,
Bishop of Panama.

Western Union Telegram

FROM THE WHITE HOUSE, WASHINGTON, D. C.

May 20, 1918

Richard C. Jenkinson,

*Vice-President Board of Trustees, Public Library, and Trustee of the
Newark Museums, Newark, N. J.*

On the occasion of the formal inauguration of the exhibit illustrative of the people, the life and the resources of the Republic of Colombia, I have much pleasure in expressing to you and to your co-workers in the organization of this notable international work the hearty interest I feel in the enterprise. The people of the United States welcome with sincere appreciation every opportunity to testify their friendly sympathy with the kindred peoples of the Western World and their admiration for the public spirit which has led the Latin American Commonwealths to achieve their way to self development and to the development of their well-nigh boundless resources, thus demonstrating their title to a station in the forefront of the modern progress of free communities. This is eminently true of Colombia, for whose country and people my fellow countrymen have ever felt the warmest friendship and whose well being is of the utmost interest to them. It is particularly gratifying that the important material interests of Colombia and the United States have been so ably advanced by your many associates, Colombians and Americans alike, in the good work of building up an enduring structure of mutually beneficial intercourse between the two countries of which the present exhibit is typical. I wish all success for your undertaking which I am confident will mark an important stage of the high part which Colombia and this country must take in the world's near commercial future.

WOODROW WILSON.

The Exhibit is prepared jointly by the Free Public Library and the Museum Association of Newark. It opens in the Library Building, Saturday Evening, June 1. It remains open through June, will be open on request in July and August and formally opened again through September and October.

Mexico and the League of Nations.

(Editorial of Excelsior, Mexico
City.)

Recently we published a dispatch from Washington of statements made by our Ambassador there in regard to the restoration of peace in Mexico. Mr. Bonillas thinks that the chief obstacle to the pacification of Mexico is the shortage of munitions, and that if the embargo on the shipment of these were raised by the United States, our problem would soon and easily be solved.

Such is the view of Mr. Bonillas. But the military leaders do not agree, judging from recent statements given out by Generals Alvarado and Castro to the effect that the settling of our troubles is not to be accomplished by arms. From which it appears that the civilians think our unsettled conditions ought to be ended by the soldiers, and the soldiers think the civilians ought to do it.

Who is right? A cynic might be inclined to cut the knot by saying that all are like children playing the game of Jack straw - each wants to get rid of the blame by passing it on - and none have any real hope of success. We do not undertake to clear up the sense in which there is reason on both sides of this conflict of opinion - as doubtless there is. We are concerned rather to draw attention to a matter which our colleague, "El Pueblo" confesses is a most thorny one. It appears that neither our politicians nor our newspaper men are willing to attack it. Perhaps they dread getting their fingers pinched. But this willful disregard of an urgent question gets us nowhere. We have reached a moment in which to fail longer to face a situation toward which events are swiftly bearing us could be nothing short of cowardice on the one hand or imbecility on the other.

For Ambassador Bonillas the Mexican problem is to be solved by means of these things - an army, arms, munitions. Our colleague, also, "El Pueblo" was talking just the other day about the necessity of keeping up our army, with a view, among other things, of being ready to resist attacks from without. That is a suggestion which goes squarely against the present movement of things. Let us not forget the moment in which we live, a moment in which, whether we will or no, a state of things international is coming about with which we shall inevitably be bound up. Is it not idle to call for arms now, to dream of supplies of cartridges, to provide for heavy military establishments? The conference at Versailles is headed toward the disarmament of the nations.

This was inevitable - is inevitable. For whether or not a League of Nations in the Wilsonian sense emerges, there will be in any event - there is already, - a group of nations united, sufficiently powerful to force the world to remain at peace. That peace can only be guaranteed by something approaching disarmament - by the limiting, at least, of armed establishments and the apportionment to each state of only the soldiers called

for by the members of its inhabitants, and not a single soldier more!

"But that would be an attack on national sovereignty!" will at once be the cry. Let us not overlook the base on which the League is to rest. In order to sustain the League each nation will cede a part of its sovereignty. The safety of a world will justify the giving up, willingly or unwillingly, by each state of a part of its autonomy, a share of its national powers.

Why should we be talking then of "attacks from without?" That is the one thing which is going to be provided against, at all costs. There must be no aggression of one nation against another. If the Conference at Versailles should fail to safeguard that point, the whole civilized world would cry out that the great war had failed. The Conference cannot thus disregard the voice of Humanity asking for protection against war.

Now here is a matter that it is time we Mexicans should meditate about. It would be ridiculous, as Professor Sergi says in his "Nuova Antologia", that a League of nations which proposed to end war should rest wholly on moral sanctions. An institution like the Hague Tribunal is not enough; we have seen that tested. Something a little more concrete and definite is needed, and that something clearly is force - force adequate to guarantee peace, to make world peace a reality. That is the mold, no doubt of it, in which the future international situation is to be cast.

But "force" does not necessarily mean armed force. It will not be necessary to make war on nations who will not submit to the agreement. The old Roman "interdict of fire and water" will suffice. Though cannon are dismantled and armies demobilized, the nation which attempts to make its power a menace to another will find that a political break with the League means an economic break too. This is the drink prepared for those peoples who will not fall in with the program already outlined at Versailles. A bitter drink is it? Bitter or not, it will have to do down.

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(This translation is offered without charge, for such use by editors as they may desire, by the Editorial Department of the Committee on Cooperation in Latin America, 25 Madison Avenue, New York City.)

“The movement is quite general in Korea. In the lowlands or in the remote mountain regions, men are turning in increasing numbers to Christ. Generally the awakening is greater where education is more advanced, but no field is without its signs of many turning to God. The awakening is not, however, a popular mass movement. Compared with the whole population, the numbers coming into the Church are comparatively small, but compared with the present size of the Christian community and with the average growth for the past few years, the movement is remarkable.

“A missionary in an entirely different part of the southern territory says: ‘During the past year the average attendance for my whole field increased by nearly 100 per cent; while the Sunday-school increase was nearly 150 per cent. Where there was nothing last year in a certain village there is now a new church building costing Yen 500 (of which I helped Yen 20) and an average attendance of 75. The country schools are booming; I have 11, with 400 pupils. All the church helpers, five in number, were supported entirely last year by the Koreans.’ ”

While Koreans have not abandoned the idea of independence, they are beginning to realize that there is little hope for an immediate fulfilment of their desires. Eagerness for education and participation in local self-government have taken the place of non-cooperation and the boycott of schools. The people are seeking reforms and opportunities for progress through regular channels and if they come to trust the Japanese government officials and their program there will be more complete cooperation.

More cordial feeling is shown by the government officials as a whole towards the missionaries. Undesirable elements in the police force have been weeded out and the appointment of Mr. Hirai, a Christian, as head of the department of education and religion for the province in which Pyengyang is located, is a piece of real statesmanship. Mr. Hirai said that he already had, or was aiming at, putting a New Testament in the pocket of every policeman in the province, in order that the police might study Christianity.

A PAPAL WARNING IN BRAZIL

CHRISTIAN missionaries welcome any attitude on the part of those among whom they work, rather than the attitude of indifference. When open opposition arises it is clear evidence that their work is proving effective. Active persecution causes well planted truth to take deeper root and to spread.

Among the difficult and often most discouraging mission fields are those in Latin America. There is enough Christian truth in those lands to cause men to believe that they do not need the Gospel. There is such a powerful ecclesiastical organization, deeply entrenched and

long allied with the political forces, that those in power will not readily permit their authority to be called into question. No doubt there are Roman Catholic priests in Latin America who honestly believe that the work of evangelical missionaries is antagonistic to the Gospel, and to the true Church. They are not well informed as to either the Gospel or the Protestant Church.

Not long ago there appeared in a Rio newspaper a pastoral letter, written by the Archbishop of Marianna, Rev. D. Silverio Gómes Pimenta, in which he raises a cry of alarm because of the success of evangelical Christian missionaries among his people. It is well for us to read what the Archbishop says, and so see the Protestant missionary enterprise in the light in which he presents it to his people. His charges are similar to those that have formed the ground of opposition in Japan, China and Moslem lands—namely that following the missionaries proves a lack of patriotism, and is subversive of good morals, as well as of true religion. Is it any wonder, if Roman Catholics in Brazil believe these accusations, that they oppose the work of Protestant missionaries? The Archbishop writes in part as follows:

“Already many times I have called the attention of the faithful to the danger in which they placed their children, confiding them to anti-Catholic schools, heretic masters, impious, scandalous schools, and infamous from well known facts: and we know that our colleagues have been careless and are not now guarding their lambs from this terrible danger. Being aware that the evil continues and has perhaps made some progress through the efforts, work and industry of those who, at whatever cost, seek to implant Protestant heresy on Brazilian soil, we are obliged to repeat the cry of alarm, in order that the Supreme Judge may not call us to account for the souls which the sowers of tares may succeed in ensnaring and damning.

“For a long time the Methodist and other sects of North America have been working to attract and pervert Brazilians; but only a very few converts have they obtained among the classes less favored by fortune, and one or another among those of higher position, who in this apostasy imagine they will find liberty to follow their carnal appetite without the necessity of confession, of mass, of repentance or of good works. Repelled by the good sense of the people, they have not lost heart: driven away by hisses and hooting, they have returned again to the charge. But with all this toil of days and years, with the use of stratagems, promises and even money bribes, Protestantism has not shone in Brazil and still less has it corresponded to the desires and fabulous sums of American millionaires. Always losers in this fight, Protestants have had recurrence to industries, which, with their seductive mantle of instruction and benevolence, they hoped would compensate them for the labor and losses of the past. Sustained by the money which poured in from North America, they have opened schools and institutions of arts and industries, and established Associations for young men and young women. In order not to shock the religious sentiments of the people in the beginning, they have claimed that these have nothing to do with religion and that they give full religious liberty to their pupils.

“Mothers and fathers, you who for no consideration would send your children to a house of smallpox, leprosy or tuberculosis lest they contract the dis-

ease and lose their lives, how have you the heart to send them to schools where they will certainly lose their faith and thereby their eternal salvation? Is eternal life worth less to you than this transitory one, full of trouble and uncertainty? Parents who send their children to these schools are committing a grave sin, and are incurring danger of excommunication by the Pope.

"Beyond this reason, there is a human reason which for us Brazilians stands above all other earthly considerations: it is the love of our country, Brazil. If we wish a country truly free, master of its destinies and self-governing, independent of any other nation, we must oppose a resistance tenacious and irreconcilable to Protestant propaganda whose principal aim is to establish North American dominion in Brazil. What motive brings them to try to drag us down to the apostasy by which the founders of their sects became criminals worthy of death? It is not the love of religion, nor is it the desire for our salvation. If that were their motive and they were sincere in it, even while we reject their doctrine and remain faithful to our own religion, we would respect their good will. But it is not their motive. The desire of Protestant America is to dominate South America and beyond. They realize that the most efficacious method of uniting men is the bond of religion. If they could unite us with them in religion the way would be open for them to dominate us in politics and commerce and to establish in Brazil American imperialism. The commercial and imperialistic aim then is that which inspires their enterprises and their missions in which they spend such fabulous sums to employ missionaries, to gain converts, to construct churches and to ensnare a few poor ignoramuses, deluded by promises or bought by money. They are spending now with lavish hand, but they would gain infinitely more if they should become masters of our mines, our coffee plantations, our rubber forests, our ports, and should have us under their 'valuable protectorate' as they have Cuba, the Philippines and Panama.

"To protect in any manner the Protestant doctrine is a crime against faith, a betrayal of our country. Repel their preaching and their counsels with spirit. Do not confide your children or wards to Protestant schools nor to other institutions without religion. If you cannot give your children a sound and Christian education in a Catholic school, be contented with what you can teach them at home."

It is encouraging to learn from such an authority that the missionary work is *not* now conducted under the mask of philanthropy. It should always be openly evangelistic. It is naturally difficult for Roman ecclesiasties to understand the unselfish, the non-commercial and non-political motive that leads Protestant Christians to spend their lives laboring in the hard fields of Latin America. But those who come to know them understand, and God understands that their labor is not in vain.

REVOLUTION AND REVIVAL IN GUATEMALA

ACOUNTER revolution took place in this Republic early in December, effected the release of ex-president Cabrera, and caused the resignation of President Carlos Herrera and his cabinet. The congress of September, 1920, has been recalled and political exiles have been invited to return to Guatemala. A new provisional president has been appointed until elections can be held. What this political change portends it is as yet impossible to say.

At the same time a remarkable spiritual movement has been going on in this city of Guatemala under the leadership of The Rev. Harry Strachan, who for seventeen years was a missionary in the Argentine. On November 10th, Mr. Strachan and Pastor Varreto held their first meeting in the Presbyterian Church and the next night moved into the largest theatre it was possible to secure in the city. About 1,800 people gathered and later the congregation increased to 2,500. Hundreds were obliged to stand in these Protestant evangelistic meetings—something new for Guatemala! The problem was to find a place large enough. Rev. James Hayter writes under date of November 28th:

“Pastor Varreto is a D. L. Moody and a Spurgeon in one, whom God has raised up for Latin America. The wonderful way in which he presents Jesus Christ in Spanish as the only Saviour of men, is beyond anything we have ever heard, even in English. Hundreds of men and women have indicated their desire to not only know more, but to leave the old way and follow the new Way of Life.

“The Roman Catholic Archbishop is much disturbed and published an edict against the meetings, declaring that the speaker had not only preached against the holy Catholic religion, but had ridiculed their practices. The next night 2,000 persons protested en masse against this false accusation. Then the Archbishop tried another method, sending a commission of ladies to the owner of the theatre to persuade him not to rent the place to the Protestants. A few words from Mr. Strachan, however, served to prevent this refusal.

“In connection with the evangelistic meetings, special classes have been held each morning in homiletics, Christian evidences and Christian doctrine, with as many as a hundred, mostly young people, present. Last Sunday both mission centers were packed all day and at night, more people came than could be accommodated. Hundreds stood the whole service through. It was a sight we shall not soon forget. The old former president, Don Manuel Cabrera, who was imprisoned just across the street, and all the other prisoners must have been able to hear every word of the sermon.

“At the Central American Mission on the other end of the city, Mr. Strachan was preaching to a crowded house. The Roman Catholics did not relish the success and they decided to break up the meeting by a stampede, led by rowdies. Their plans failed, however, because the doors were shut at the time of the proposed onslaught.

“On Sunday night the native Christians gave as a thank offering \$1,800.00 (money of Guatemala) to further the work in other places of the Republic. One of the things that has impressed us most, is the lack of undue excitement. Hundreds of men and women have already accepted the Gospel message.”

This awakening in Central America may be the sign of the dawn of a new day.

James Hayter

Entering Caeteté on Muleback

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 Fifth Avenue, New York.
1925

Entering Caeteté on Muleback

About 240 miles from the railroad and half as many from the San Francisco River lies Caeteté, one of the prettiest towns in Central Brazil. Three trains a week and three steamers a month are more than sufficient to carry the few passengers who care to use the long muleback trail across the moors and sierras, through streams and valleys, to this inland center.

In response to an urgent invitation from an intelligent and wealthy rancher whose children were in need of a good teacher, a missionary looking for a healthful center left the fever smitten San Francisco valley and came to Caeteté.

Entering the town on muleback the missionary, accompanied by his wife and little girl, met two old women who apparently did not share the rancher's desire for a school. They held up their hands in holy indignation, saying: "Mother of God!" with their lips, and, "See what's coming!" with their expression.

While there were no Protestants in the town, nor within eighty miles of it in any direction, some interest had been awakened by the visit of a missionary a few years before. Bibles and other Christian literature had been distributed and occasionally religious papers reached the town.

Soon the missionary's largest room became too small for the numbers that came to hear, and the school conducted by his wife opened doors that otherwise would have remained closed.

As a result some of the people started a slanderous propaganda against him and bills were circulated stating that the United States for years had had longing eyes on Brazil, and knowing religious bonds were the strongest, had sent him as a kind of forerunner, and that through the door which he opened the United States would take possession. The bill closed with a strong appeal to the people to rise and put out those "wolves in sheep's clothing."

The effect of this was most noticeable among the country people. When the missionary rode past they would run into the house and shut the door, shouting, "Cruz! cruz!" in order to ward off the evil, and when they came into town and had to pass the missionary's house they would whip up their mules so as to rush past the door.

But something occurred that proved the missionary to be resourceful and equal to an emergency. He read an article in the *World's Work* which told about the success of the Rockefeller Foundation in combating hookworm disease. The Brazilians were suffering severely from hookworm. A survey showed that in some localities over ninety per cent. of them had it. The missionary saw how he could put his Christian teachings to practical account by serving the people of the town and at the same time overcoming their hostility. He secured from the Rockefeller Foundation the latest scientific information about the treatment of the disease and with the assistance of another missionary successfully treated hundreds of patients.

Hostilities against the missionary broke down. More doors opened than he could enter. Invitations came that for lack of time and strength he could not accept. Cases were treated and cured that had baffled the efforts of the local physicians for years. He

passed on to them the information which he had secured and co-operated with them in treating the disease. His success in treating hookworm cases was so great that the people thought he could do anything, and his house became the center of a pilgrimage of the lame, the halt and the blind, and even some who were said to be possessed of demons.

A new building had to be erected to accommodate the increasing church congregation and the school. In less than six years, more than two hundred persons were received into church membership.

Their nearest missionary neighbors were 240 miles away and their field of work almost as big as the state of Kansas with only muleback transportation.

After four years of service in this field the missionary and his family went home on a much-needed furlough. But when the news reached Caeteté that they were returning, a telegram was sent asking them to wire the date and probable hour of their arrival. Little did they dream what was in store for them!

About fourteen miles out of town some horsemen met them, and every few miles more horsemen appeared until they were surrounded by about sixty men and women, all mounted. At the edge of the town they were awaited by a large procession of women and girls headed by a band of music. The missionary, his wife and daughter were put in front, the band and procession following with the mounted escort on each side, and in this triumphant manner they were marched through the streets to their own home where a big reception awaited them.

Henry J. McCall
Central Brazil Mission

.02 cents.